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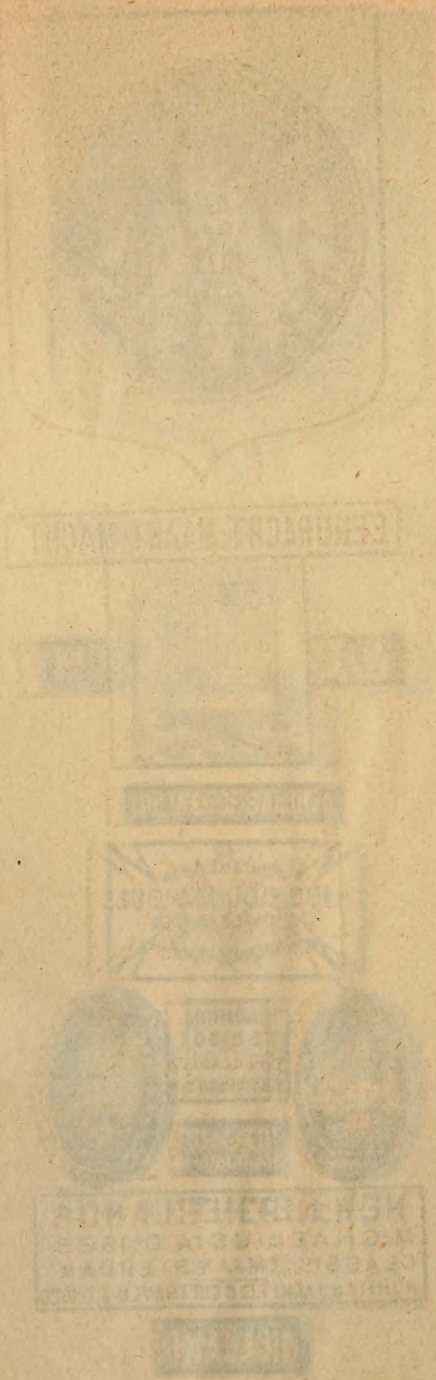

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CENTENNIAL

OF THE

THEOLOGICAL SEMINARY

OF THE

REFORMED CHURCH IN AMERICA.

(FORMERLY REF. PROT. DUTCH CHURCH.)

1784—1884.

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Πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ.—I Tim. iv: 13.

Testimonium enim Jesu est spiritus prophetiae.—Rev. xix: 10.

NEW YORK:
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THEOLOGICAL
SEMINARY

PREFACE.

Our Theological Seminary has been the first in the land to celebrate a Centennial Anniversary. The occasion was one of extraordinary interest. This was manifested by the very large attendance at the exercises, and the intense interest which was exhibited. Besides the Historical Discourse, several special Papers were read, and there were many letters and speeches of congratulation.

The importance of preserving a full account of the proceedings was expressed at the close of the meeting by the following resolutions:

Whereas, The General Synod has not taken definite action to preserve an account of the proceedings of this Centennial Celebration; and

Whereas, It is eminently desirable that an appropriate Memorial of the occasion should be preserved; therefore

Resolved, That a Committee of three be appointed to prepare a Memorial Volume, the general editing of which, both as to matter and arrangement, together with the means of publication, shall be left to their discretion, but the general character of which shall be approximately as follows:

1. A full account of the proceedings.

2. The history of the Seminary with an Appendix, to embrace original documents, letters, additional historical notes and references to sources of authority.

3. The several addresses and speeches made on the occasion.

4. A Centennial Catalogue of the Seminary, but without details concerning the graduates, as these may be found elsewhere.

The Committee thus informally appointed undertook the work assigned them. About twelve hundred pages of manuscript have passed through their hands. The labor of editing the book has been far greater than was anticipated, on account of the number and variety of separate papers. The Committee

has spared no labor or expense to make the volume as exhaustive as circumstances or propriety permitted. We trust that it will be acceptable to the friends of the Seminary, as well as to the Church in general, and be cherished as an heirloom in our families for many years to come.

A full account of the order of proceedings will be found in the Introduction. There has also been inserted therein a photographic copy of "Holland's Column," of historical and symbolical devices originally prepared for the Council of the Alliance of Reformed Churches held at Philadelphia in 1880. These symbols were displayed, with other decorations, at the Seminary Centennial. As these devices are not very well understood or even known at the present day, it was thought that a brief description of them would be acceptable.

Dr. Demarest gave only an abstract of the history of the Seminary at the Centennial. The paper was too long to be then read in full. But the complete history, as prepared by him, has herein been given. It is to this paper especially that the Appendix appertains, supplying documents and details which could not very well be wrought into the general history. While the Appendix contains some documents of general historical interest, relating to the beginnings of literary and theological education in New York and New Jersey, we may say that in general these papers relate to the following topics:

1. To the efforts to establish a literary institution in New York.

2. To the independence of the Dutch Reformed Church.

3. To the efforts to unite the Divinity Professorship of the Dutch Church with Kings College, or with the Princeton Institution.

4. To the actual establishment of a Synodical Professorship, with its early trials and struggles for endowment, with its temporary union with Queens (afterwards Rutgers) College.

5. Accounts of Professorial Endowments and of the Educational Funds for students.

6. Sketches of the Endowers of the Institutions, and descriptions of the Buildings and the Library.

7. List of Missionaries who have gone forth from the Seminary.

8. Sketches of the deceased Professors with their Bibliographies.

9. A General Centennial Catalogue.

But besides this historical material the Committee has also ventured to bring together for convenient reference, a comparative view of the Constitutional Legislation of the Church concerning Professors of Theology; (see *Note* 3, pp. 288–297); and also a comparative view of the several Plans of the Theological School, with the modifications from time to time; (see *Note* 49, pp. 462–475). It is believed that these will be useful to show the growth and present status of the School, and will be convenient for reference both in the General Synod and in the Board of Superintendents. But although the Notes in the Appendix had to be arranged while the work was passing through the press, and hence are not classified altogether as we could have wished, yet the copious Index which has been furnished to the volume will render reference easy to every topic treated therein. Other documents were on hand and ready for insertion, but the increasing size of the book led to their omission.

The speeches and addresses which were not written out for the occasion were stenographically reported and corrected by the speakers. Everything of importance which was said or done on the occasion will be found in this volume, from the eloquent Address of Welcome, with the admirable Response of the General Synod's President, down to the sprightly Address of the Alumni's representative, with the farewell words of the Chairman of the closing session.

Finally, the large representation of delegates from sister institutions, with letters of congratulation from others, is a beautiful exemplification of the fraternal harmony of the Christian denominations of our land. There were words of friendship and love from Episcopalians and Baptists, from Lutherans and German Reformed, from Presbyterians and Congregationalists, from the State Church of Holland, and from the Separatists from that Church, and from Methodists, notwithstanding the Canons of Dort. Their interest in our success, their joy in our maintenance of the Truth, as declared by them, would have lingered long in our memories; but their loving words have

been made permanent upon the printed page, that the following generations may understand our present fraternity, and reaching on beyond our attainments of Brotherhood, may help to bring in the Millennial Kingdom of our Lord Jesus Christ.

DAVID D. DEMAREST,
PAUL D. VAN CLEEF, } *Committee.*
April, 1885. EDWARD T. CORWIN.

PRINCETON
THEOLOGICAL

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INTRODUCTION.

THE CENTENNIAL CELEBRATION.

PRELIMINARY ACTION.

The propriety of celebrating the One Hundredth Anniversary of the founding of the Theological Seminary of the Reformed Church in America, was first suggested by the Committee on the Professorate in its report to the General Synod in June, 1881, in the following words: "The Committee think that it would be well for this Synod to take action towards a becoming Centenary celebration by calling to mind the self-denials, the labors, the prayers, and tears with which the fathers laid the foundation of our school of the Prophets, and by endeavoring to awaken in the hearts of the children a similar enthusiasm and spirit of liberality, to the end that they may worthily carry on to completion the work which by the fathers was so nobly begun."

In June, 1882, the General Synod appointed a committee consisting of Rev. Paul D. Van Cleef, D.D., Rev. J. Howard Suydam, D.D., and Rev. David N. Vanderveer, to give direction to the foregoing suggestion, requesting them to report to the next General Synod "the best method of celebrating the Centennial anniversary, whether by publications or oral services, or both; and that they specify in detail what time or times shall be set apart for this purpose; also that they prepare a full programme of the entire proceedings, suggesting the topics to be treated, and the persons to whom they shall be committed, together with any other measures which may seem to them conducive to the end in view."

This committee reported to the General Synod in June, 1883, recommending that the Centennial celebration should be held in the city of New Brunswick, in the month of October, 1884; that the services should consist of oral addresses and papers, by

Professors in our own Seminary, and other ministers, and, if possible, by Professors representing some of the universities of the Netherlands; and that a number of the principal theological institutions in this country should be invited to participate in the exercises of the occasion by personal delegates, or by written communications.

The report was accepted, and the committee was empowered to complete the necessary arrangements, and to make a final report at the next meeting of the General Synod.

In June, 1884, a full programme was presented by the committee and approved by the General Synod, and the Synod's Treasurer was authorized to pay all necessary expenses connected with the celebration.

Not to lose sight of the subject of "Centennial Endowment," upon which previous action had been taken by the General Synod, a committee consisting of Rev. A. P. Van Gieson, D.D., Rev. M. H. Hutton, D.D., and Rev. Selah W. Strong, was appointed to prepare a plan for the completion of the endowment of the Seminary, and report at the Centennial.

The Alumni Association, at its annual meeting in June, 1884, nominated Rev. F. N. Zabriskie, D.D., as speaker to represent the Association, and also appointed Rev. William R. Duryee, D.D., Rev. M. H. Hutton, D.D., and Rev. E. T. Corwin, D.D., as a committee of co-operation.

In arranging the plan for a celebration of so much importance, and of such deep interest to the Church at large, the Synod's committee felt their responsibility. In selecting speakers their greatest embarrassment arose from the fact that so few could be called upon from the large number of scholars in the Reformed Church whose learning and eloquence would have done honor to the occasion. It was also felt to be of the highest importance that the Centennial of the Institution that trains the ministry should tell on all the varied interests of the Church; that wide publicity should be given to the programme; that as many as possible should be called together to participate in the exercises, and that the salutary influence of an event such as had never before occurred in the history of any theological seminary in America, should be felt and enjoyed throughout the bounds of our denomination.

Accordingly, a circular, with the programme, was personally addressed to every minister on the roll of the General Synod, and to all the graduates of the Seminary who have become connected with other denominations; to the surviving members of the families of our deceased Professors, and to the numerous friends and patrons of the Institution whose residences could be ascertained. Special invitations were sent to all the Classes and to other ecclesiastical bodies; to various ministerial associations; to the Trustees and Superintendents, and standing committees connected with the control of our Educational Institutions, and the management of our Boards of benevolence. It was the aim and effort of the committee to extend a proper invitation to all the branches of our ecclesiastical family, so that none should feel slighted on the occasion of this grand Centennial reunion. Special invitations were also sent to the Faculties of the University of Utrecht, the Free University of Amsterdam, and the Theological School at Campen, in Holland, and to many of the principal theological seminaries in the United Sates. Of the latter nine were represented on our platform in the persons of distinguished professors, and as many more by letters of warm, fraternal greeting, which were read and will be found in their proper place in this volume.

The committee hoped that at least one of the Holland institutions invited would be represented by a delegate, but in this they were disappointed. All of them, however, have sent official letters conveying their cordial salutations.

In addition to these, a very fraternal communication was received from the venerable Prof. Nicholas Beets, D.D., of the University of Utrecht. By a law which limits the period of active service in the University to seventy years of age, Dr. Beets was last year relieved of his professorial labors. He is well known as one of the most distinguished scholars of the present day. On his retirement from the position he had so long and so ably filled, he was made the recipient of a very flattering testimonial of respect by his friends and admirers, both in Europe and America.

In selecting persons to preside and others to take part in the devotional services of each session, the committee did not for-

get the respect due to age. There were found on the roll of living alumni the names of nine who graduated fifty years, and of three who graduated sixty years ago. These fathers of the Church were specially invited. Some responded by letter, being too feeble and far away to attend, but several were present and filled their places on the programme.

Place of Meeting.

The following telegram was received by the General Synod in session at Grand Rapids, June, 1884;

"The Consistory of the First Reformed Church, New Brunswick, sends cordial greetings, and extends a hearty welcome to the General Synod to celebrate, in October, the Centennial of the Theological Professorate, in our beloved historic Zion.

Thomas Chalmers Easton, Pastor.

The Consistory of the Second Church also offered the use of its large and beautiful edifice. Both offers were accepted. The session of Wednesday forenoon was held in the Second Church; the others in the First Church, which was appropriately decorated for the occasion. Over the pulpit was draped the flag of the Netherlands, and amidst its folds hung the portrait of Dr. Livingston. On either side of the pulpit were displayed symbolic banners, recalling the civil and ecclesiastical history of the Fatherland. These had been prepared for the Council at Philadelphia, and were kindly loaned for this occasion by the Presbyterian Board of Publication.

Portraits of the following Professors and patrons of the Seminary and the College were suspended from the galleries: Professors Philip Milledoler, D.D., John De Witt, D.D., John Ludlow, D.D., James S. Cannon, D.D., Alexander McClelland, D.D., Samuel A. Van Vranken, D.D., John Schureman, D.D.; Revs. Thomas De Witt, D.D., Ira Condict, D.D., J. V. C. Romeyn, D.D., John M. Van Harlingen, John Knox, D.D.; Messrs. Gardner A. Sage, James Suydam, Eugene Van Rensselaer, James Neilson and Peter R. Warner; and of Mrs. Anna Hertzog and Mrs. Maria Board.

For the loan of these portraits we were indebted to the authorities of the Seminary and of Rutgers College, and for their arrangement to the theological students, who were rep-

presented by a committee consisting of Mr. J. Laubenheimer Mr. Peter Crispell and Mr. J. Beyer.

The Services.

At all the five sessions of the Centennial large audiences were present, notwithstanding the stormy weather which prevailed part of the time. There was no lack of entertainment for all who came, as the hospitalities of the people of the First and Second Churches, as well as of many other citizens, were generously proffered. The number present from a distance may be inferred from the fact that about two hundred and twenty guests sat down at the collation on Wednesday.

The programme as arranged was carried out with but two exceptions. The Rev. Dr. Abeel was unable to be present according to appointment, to conduct the opening devotional services of the first session, and, by request of the committee, the Rev. Professor W. V. V. Mabon, D.D., took his place. Rev. A. P. Van Gieson, D.D., who was appointed chairman of the Wednesday afternoon session, was detained by illness, and Rev. Joachim Elmendorf, D.D., presided in his stead.

A very interesting feature of the Wednesday forenoon meeting was the presence of the Faculty and students of Rutgers College in a body, in accordance with the following communication from the President, which, at his request, was read by the presiding officer at the opening of the session:

"The Faculty and students of Rutgers College, wishing to indicate by their attendance in a body their cordial interest in the Centennial of their sister Institution at New Brunswick, have suspended the work of the College for the first morning hour, and as they will be forced to withdraw to attend to recitations before the morning session in this place is over, they trust that friends will understand that the summons to work, for a part of the morning, is the reason for their early withdrawal."

At the close of this session a recess was taken for the purpose of visiting the Seminary grounds and buildings, and a large number availed themselves of the opportunity. Their impressions were well described by the pen of "Old Colony" in the *Christian Intelligencer*.

"As we went about the Seminary and College, and counted

their towers, and considered their palaces, and marked their bulwarks, we felt that we should be cravens in spirit, and recreant to the God of our fathers, and to the Providence which has watched over our institutions, if we even doubted the future, much more, if we withheld our hands from finishing the work so grandly and solidly begun."

From the Seminary grounds the visitors moved in procession to the lecture-room of the First Church, and sat down to a bountiful collation provided by the General Synod, and which formed a delightful feature of the occasion. The President of the Synod, Rev. Dr. Cole, presided, and grace was said by Prof. Green, of Princeton. A large number of Professors and other distinguished guests were present. During the recess many strangers visited the tombs of the illustrious dead, whose ashes rest in the old church-yard.

The afternoon session was one of peculiar interest. The house was crowded. Seldom, if ever in this country, have so many theological seminaries been brought together by their representatives to extend the hand of friendship, and offer their congratulations to a sister Institution. On the platform, besides the delegates from other theological institutions, were professors of our own Seminary, President Gates and professors of Rutgers College, Professor Scott, acting President of Hope College, Rev. George R. Ferguson, Superintendent of educational institutions at Cape Colony, in South Africa, and others. After the reading of letters from the Fatherland, and from American theological institutions not personally represented, the delegates present delivered interesting addresses. A beautiful poem, written for the occasion, at the request of the committee, by Mrs. Merrill E. Gates, was then read by the chairman of the meeting, after which President Gates and Professor T. Sandford Doolittle, D.D., presented the salutations of Rutgers College. The impression made by this meeting is vividly described in the following extract from an editorial in the *New York Independent*.

"These addresses were all cordial, pertinent and effective in the highest degree, and the crowded audience seemed to feel it to be a great privilege to listen to the words of so many men distinguished for learning and piety. When Dr. Prentiss, who

rose near the end, spoke in enthusiastic terms of the enjoyment he experienced during the exercises, there was at once a hearty response from all who were present. Six of the large religious bodies of the country then and there, by their representative men, declared their hearty fellowship in the distinctive features of the gospel, and their oneness in the Lord Jesus Christ.

They had their diversities, but the diversities, as one speaker happily said, were such as presupposed their substantial unity. The impression made by these varied speeches was such that no one who heard them will ever forget the occasion, and its deep, solemn and tender interest."

The audience on Wednesday evening, at the closing session, was very large notwithstanding a severe storm, and the interest was unabated. The salutations of Hope College, placed on the programme for the afternoon but deferred till the evening for want of time, were presented by Rev. Prof. Charles Scott, D.D. The Collegiate Dutch Church was represented by James Anderson, M.D., and Messrs. A. V. W. Van Vechten, R. N. Perlee and Robert F. Little, members of the Consistory. An address was delivered by Elder Van Vechten.

The Rev. M. H. Hutton, D.D., on behalf of the Committee on Endowment, presented a report, and followed it with an earnest address. The report was heartily endorsed by the congregation. Rev. F. N. Zabriskie, D.D., as the representative of the Alumni Association, then delivered an address on the Ministry of the Past and of the Future, which was the main feature of the evening.

The exercises according to the programme having been thus far concluded, the chairman pronounced the words of farewell, which tenderly recalled the services that had been so richly enjoyed, and urged his brethren to loyalty and fidelity to the Church and her Institutions.

The closing prayer was offered by the newly-inaugurated Professor of the Hebrew Language and Exegesis, Rev. John G. Lansing, after which the Doxology was sung, and the large assembly was dismissed with the benediction by the pastor of the Church, Rev. Dr. Easton.

Resolutions of Thanks.

Before the close of the evening services, the following paper was read by Rev. Cornelius Brett, and unanimously adopted by the audience:

By the Alumni of the Theological Seminary at New Brunswick, and their friends assembled in Centennial celebration, it was, unanimously,

Resolved, That a vote of thanks be heartily tendered—

1st. To the Committees of the General Synod and the Alumni Association; and especially to the zealous chairman Rev. P. D. Van Cleef, D.D., for the able manner in which the programme for these exercises has been arranged, and for the efficient management which has made the Centennial exercises a marked success.

2d. To the Pastors and Consistories of the Churches in which the services have been held, for the use of their beautiful temples, which are dear to all the Alumni as the Church homes of their Seminary years.

3d. To all the citizens of New Brunswick who, with characteristic hospitality, have opened their homes to the visitors returning to the sacred shrine of Alma Mater.

4th. To the Netherland Steamship Company for the use of a flag of our Fatherland.

5th. To the Professors of Rutgers College and the Seminary, for the loan of pictures.

6th. To the Presbyterian Board of Publication for the use of Symbolic Charts, used in decoration.

7th. To the students of the Seminary for their aid in decorating the church, and for services as ushers.

8th. To all those who, with elaborate papers or short addresses, have made this feast of good things long to be remembered, and these days of the Celebration red-letter days in the life of every participant.

9th. To the excellent choir and organist of the First Reformed Church, and the chorister and organist of the Second Church, for the music which has added greatly to the interest of the services.

10th. To the Press of New Brunswick, for the able and in-

teresting reports of proceedings which have intensified the interest of the community in all proceedings.

THE PROGRAMME.

FIRST REFORMED CHURCH, Tuesday, October 28th, 1884, 3 P. M., Rev. David Cole, D.D., President of the General Synod, Presiding. Reading, Psalm xlv., and Prayer by Prof. W. V. V. Mabon D.D. Hymn 691. Address of Welcome, Rev. Thomas C. Easton, D.D., Pastor of the Church. Response, by the Presiding Officer. Address—Historical Theology, Professor Samuel M. Woodbridge, D.D., Dean of the Seminary. Hymn 560. Benediction, Rev. John T. Demarest, D.D.

FIRST REFORMED CHURCH, Tuesday. 7.30 P. M., Rev. Ransford Wells, D.D., Presiding. Hymn 96. Prayer by Rev. Francis M. Kip, D.D. Discourse—History of the Theological Seminary, Prof. David D. Demarest, D.D. Hymn 722. Benediction, Rev. J. Romeyn Berry, D. D.

SECOND REFORMED CHURCH, Wednesday, October 29th, 9 A. M., Rev. Thomas E. Vermilye, D.D., LL.D., Presiding. Hymn 924. Prayer by Rev. William Brush. Address—Relation of the Seminary and Rutgers College to each other, Rev. William H. Campbell, D.D., LL.D. Address—Influence of the Seminary on the Denominational Life of the Church, Rev. William. J. R. Taylor, D.D. Address—Historical Sketch of Theological Instruction in the West, Rev. Cornelius E. Crispell, D.D. Hymn 561. Benediction, Rev. Gustavus Abeel, D.D.

COLLATION

In the Lecture Room of the First Reformed Church, 1 P. M.

FIRST REFORMED CHURCH, 2.30 P. M., Rev. Joachim Elmendorf, D.D., Presiding. Hymn 684. Prayer, by Rev. Elbert Nevius. Letters of congratulation from the Fatherland—from Prof. Beets, of Utrecht; the Faculty of Utrecht; Prof. Brummelkamp, of Kampen; and Prof. Hoedemaker, of Amsterdam. Letters of congratulation from American Theological Seminaries. Reception of delegates from other Theological Seminaries. Salutations from Rutgers College. Hymn 700. Benediction, Rev. George R. Ferguson.

First Reformed Church, Wednesday, 7.30 P. M., Rev. Abm. R. Van Nest, D.D., Presiding. Hymn 701. Prayer by Rev. Cornelius Brett. Salutations from Hope College. Report and Suggestions on Endowment, by Rev. M. H. Hutton, D.D. Address—The Ministry of the Past and of the Future, Rev. F. N. Zabriskie, D.D., representing the Alumni Association. Farewell words from the Presiding Officer. Prayer, by Rev. Prof. John G. Lansing. Hymn 679. Doxology, and Benediction by Rev. Thomas C. Easton, D.D.

Description of the Frontispiece.*

The large upper shield of Holland has a blue field, upon which is a large bronze circle, bearing a medal commemorative of the Synod of Dort. It shows a temple upon the top of a rock. Worshipers are ascending to the temple by a highway cut in the rock. The four winds, represented under the form of creatures of envious and hostile spirit, appear in the four quarters blowing upon the rock. The scroll surrounding the figures reads: *Erunt ut Mons Sion, MDCXIX.*—"They are as Mount Zion, A. D., 1619." The idea appears to be that the Church, under all the winds of persecution, is as Mount Zion, which cannot be removed. Ps. cxxv: 1. A large band beneath the shield bears the Dutch motto, *Eendracht Maakt Macht.* Beneath this is a tablet to William the Silent, under whom the Netherlands achieved her civil and religious independence. This tablet bears upon an orange band the name "William." In the centre upon a blue field is William's coat-of-arms with the motto, *Nisi Dominus Frustra.* A scarlet band beneath the coat-of-arms of William bears the name of his noble and distinguished mother, "Juliana of Stolberg" Underneath is a white tablet in the shape of a Maltese cross, upon which is pictured a lily springing up through thorns, one of the emblems of the Holland Church. Surrounding it is the Dutch text, *Als Eene Lelie Onder De Doornen*—"As

* This description has been drawn from various authentic sources. We acknowledge special obligations, however, to the Rev. Henry C. McCook, D.D., of Philadelphia, and Rev. William E. Griffis, D.D., of Schenectady. The principal authority, so far as we know, upon these topics, is the *Medallische Historie der Republyk von Holland.* In't Fransch beschreeven door den Heer Bizot, en uit die taal in't Nederduitsch gebracht, etc. t'Amsterdam, 1690.

a lily among the thorns." Across the lily, and between the parts of the motto is the sentence, "100,000 Martyrs, A. D., 1567-1573," commemorating those who died for their faith (as martyrs) during the terrible persecutions under the Emperor Charles V., his son Philip II, and the bloody Duke of Alva.

Beneath the cruciform tablets are two small tablets, one in blue to the Dutch navy, or "Beggars of the Sea," inscribed "Admiral Boisot, Brill, A. D., 1572," "Leyden, A. D., 1574." Boisot was the admiral who achieved the liberation of Leyden at its historic siege. Brill was the first seaport captured by the Water Beggars, which capture turned the scales in favor of the struggling patriots. On either side of the above is painted in bronze color a large oval medal, the one on the right being an exact copy of the Beggars' medal, which was struck in commemoration of the famous Beggar Society organized under Brederode. The figure shows two hands clasped between the leather handles of two sacks, such as were carried by the begging friars of that time. The date, "1556," is on the medal, and around the inscription in French, "*Jusques a Porter La Besase.*" This is the continuation of the historic sentence, "Faithful to the King, until the carrying of the Beggar's Sack." On the reverse of the medal from which the above was copied, is a bust of King Philip, surrounded by the legend, "Faithful to the King." The conclusion, as quoted above, appears on the other side. William the Silent wore one of these "Beggars' Medals" at the time of his assassination.

The companion oval on the opposite side of the tablet bears one of the devices and mottoes of William the Silent. It is a pelican brooding over her nest, feeding her nestlings with the blood drawn from her own breast. Underneath is the motto, Pro Lege, Rege, et Grege—"For the Law, for the King and People." Above and beneath the bird are the words, *Divino Favore*—"By the Divine Favor." This device and legend William had inscribed upon some of the flags carried by him in battle. Beneath the tablet to the Dutch navy, and between the medals is the inscription, "Dort, A.D., 1618–19," commemorating that Synod which established the creed of the Reformed Dutch Church.

The tablet at the bottom requires no explanation.

It may not be out of place to add here a more minute account of our familiar emblem—the coat-of-arms of William the Silent.

It appeared for the first time in any of our church publications on the title-page of the Magazine of the Reformed Dutch Church, edited by Rev. William C. Brownlee, D.D., and issued in 1826. It has the Latin motto on a scroll underneath. The Dutch motto is there not as a part of the device itself, but is on the title-page lower down. As the *Intelligencer* was the successor of the Magazine, its editor, the Rev. C. D. Westbrook, D.D., placed this appropriate device at the head of our Church paper on the 5th of January, 1839.

The various armorial bearings on the shields originate from the fact that the princes of Orange were also counts and lords of several other principalities. The largest and most important of them were Nassau, the capital of which, Dillenburg, was the birth-place and cradle of William the Silent, Katzenelnbogen, Vianden and Dietz, in Germany, and Châlons and Orange, in France. All of the said principalities are represented, in this "coat-of-arms," by the larger or smaller shields. The first quarter of the larger shield represents Nassau.

It has a lion rampant on a red field, surrounded with dottings, seventeen in number, representing, it is said, the union of the ten States of the Netherlands with the seven States of Holland under William.

The second, or upper right hand quarter has a crowned lion, red on a golden field, the arms of Katzenelnbogen. The third is that of Vianden, consisting of two *passant* or running lions on a blue field. The fourth quarter, blue, banded with gold, is the shield of Dietz.

The smaller shield in the centre is also quartered. The first and fourth quarters represent the principality of Châlons, and the second and third that of Orange. The Châlons quarters bear diagonal bands of gold; those of Orange have a horn or bugle suspended on an orange field. These martial horns symbolize the courageous leadership of those who took up arms against the Moors and Saracens.

The smallest shield, surmounting all, is that of Geneva, the city of Calvin. It bears the Helvetic cross. William the

Silent added the seal of Geneva to his coat of arms in token of his Protestant faith and his adherence to the principles of the great Reformer.

The motto in Dutch has been variously written and translated. A learned Hollander says the first two words ought to form one compound word, as the *Christian Intelligencer* has it. Dr. Brownlee, in the Magazine of 1826, spells the last word but one "*mackt.*" "Further researches," says a writer in the *Intelligencer*, 1851, "into the orthography of this language convince us that now the writing should stand thus: "eendragt maakt magt." Some translate the words—*one pull makes might*. We think the true reading is that which demands the common rendering—*union makes strength*. It is a condensed and free translation of the Latin motto of the "Republic of the Seven United Provinces" of Holland, which, on January 23d, 1579, was formed in Utrecht to resist the tyranny of Philip II. of Spain. The motto is *Concordia res parvæ crescunt* —"by unity little things increase." It is an oft-recurring text in the rich medallic history of the Netherlands. Besides its appearance on coins, medals and plaques, it adorned the banners and heraldic insignia used in the long war with Spain, and was the rallying cry in times of of despondency.

Three years later, in 1582, on a coin issued at Ghent, appears the scriptural motto, *Nisi Dominus Frustra*, "Without the Lord all is vain," being in substance the Latin rendering of the first verse of the 127th Psalm. The Dutch had to struggle for a home and a church, and the motto fitly expresses their deep religious convictions, and their sincere hope in God.

It remains only to notice the imperial crown which surmounts the shield, and represents the Emperor Charles the Great, who, once being sovereign of the Netherlands, granted to them imperial privileges, as also the right of carrying the imperial crown above the coat of arms. This crown originally bore the Latin device, which, with our motto, its Dutch equivalent, was stamped as a legend on the coin of the Republic, and also on the numerous medals struck during the long struggle for civil and religious liberty.

"In this analysis of the coat-of-arms of William the Silent we have the correct blazonry of that great ruler, who, on hear-

ing from the lips of Henry II. of France his secret treaty with Philip II. of Spain for the extirpation of the Protestants by fire and sword, remained *silent* under the dreadful revelation which disclosed his master's real policy, and instantly changed his own plans and aspirations. He soon added the seal of Protestant Geneva to his heraldry.

The genuineness of these heraldic devices, the stirring historical associations connected with the shield of William, the exalted character of its owner, that great leader who was one of the founders alike of the Dutch Republic and the Reformed Church, the honored place given by him to the seal of Geneva, indicative of his hearty acceptance of the theology of the greatest teacher of the Reformation, the powerful link of attachment to the mother country, from which many of the communicants of our Church still come, and the motto so full of earnest inspiration, so expressive at once of man's utter dependence upon and reverent trust in God, and of the need of unity in human labor, justify the ready acceptance and sustained popularity of this, the best known graphic symbol of the Reformed Church in America."

LETTERS OF REGRET.

From His Excellency, the Governor of New Jersey.

TRENTON, Oct. 22, 1884.

REV. PAUL D. VAN CLEEF, D.D.

Dear Sir—I am in receipt of the kind invitation of the Committee of the General Synod of the Reformed Church in America to attend the Centennial of the Theological Seminary at New Brunswick, October 28th and 29th.

I should be pleased to come, but it is impossible for me to be present on that occasion by reason of engagements now existing. Hoping that your Centennial exercises may be pleasant, I remain,

Very truly yours, LEON ABBETT.

From Rev. J. Ford Morris, Class of 1824.

'At 84 years of age I am only not entirely helpless, but am shut up within my own gate, waiting daily for the summons to depart. If spared another week my heart will be with you in your Centennial celebration. I love our grand old church, and her School of the Prophets, and can say with the poet,

"For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end."

From Rev. Jefferson Wynkoop, Class of 1824.

"When I experienced the grace of God I entered our Theological Seminary at New Brunswick, and completed my course of study under the venerable Dr. Livingston. I have never been idle when my health permitted me to work. Pure revivals have been my highest aim through life."

These two aged fathers, together with Rev. Gustavus Abeel, D.D., are the only survivors of the last class of students under the instruction of Dr. Livingston.

From Rev. Isaac S. Demund, who entered the Ministry of the Reformed Church in 1827.

After referring to a variety of interesting reminiscences he writes: "I might add other incidents in which I took part, but I forbear, feeling very thankful if I have been in some small degree instrumental in promoting the growth of our Church at home and abroad. Looking back at the day of small things, contrasting the present with the past, we have abundant cause devoutly and gratefully to unite our voices in thanksgiving, and exclaim, 'What hath God wrought!'"

From Rev. James Demarest, Class of 1829.

"Regretting the necessity of my absence in person let me assure you that I am with you in spirit. . . . I consider the one-hundredth anniversary of the oldest theological institution in the United States well worthy the enthusiastic observance of all her living sons. It constitutes a stopping place for a day to contemplate the past and prepare for the future. Especially do I regard this Centennial celebration with great favor, because sound instruction has distinguished all her Professors, from the classic Livingston down to the present erudite teachers of theology. . . . Without wishing to detract anything of merit from other theological institutions, I believe this one of the Reformed Church in America answers its end in an eminent degree. I will say, therefore, let her walls be garnished with light and her gates with praise. Let the Church and all the friends of the Seminary rally to the full measure of her endowment, to sustain and spread the grand conservative doctrines of the Word of God. In her foundation, history and progress are embodied the glorious principles of the Reformation. Brethren, all hail! Let us hold the fort, and allow no one to spike her guns."

From Rev. Alexander M. Mann, D.D., Class of 1830.

"I deeply regret to say that the deprivation of my sight makes the

obstacle in the way of my attending the celebration of the Centennial of the Theological Seminary so great as to render it impossible for me to be present. I would be glad to shake the hands of so many of the brethren, and to rejoice with them on that interesting occasion. I am remarkably well in other respects, save my sight, and I have therefore great cause for gratitude to my Heavenly Father, and feel daily constrained to sing the Doxology. It seems very strange to find myself among the oldest ministers of our church. Only five besides myself are among those now living who were in the Church when I entered it in 1830. I deem myself as a mere remnant of the generations long past. Thus time flies, and soon the end must come."

From Rev. S. A. Bumstead, who entered the Ministry of the Reformed Church in 1831.

"I thank you for this expression of brotherly regard for one of the oldest of the ministers of the American Reformed Church, and I assure you that it will not be any want of love and interest in the prosperity of our beloved Zion that prevents me from meeting with you on so joyous an occasion. For since my connection with the Dutch Church, including a period of fifty-five years, I have felt myself identified with her interests, and with all things pertaining to her welfare, and I may also add with heartfelt sincerity that I shall continue to rejoice in her prosperity."

From Rev. William H. Steele, D.D., Class of 1840.

"'How near and yet how far' those doings of Marckii Medulla, the notes of lectures on Church History, and the Manual in the room for Hebrew. (The infamy of Sejanus was never veiled, and cannot die.)

The extra hour class of Dr. McClelland in '37 is immortal. In the 'teens men of those pleasant days, our Church and other communions now recognize the eloquent and the useful, not a few. Instead of three men, partially hampered by College duty in the same building, we now rejoice in five in a Seminary edifice quite their own, and all of them capable, revered and true. At home and at the Antipodes the outcome of their work is honest and blessed.

The Church of Christ owes them sustaining love and prayer in all her homes. May the days and duties of your celebration have the highest blessing of the Triune God."

From Rev. James A. H. Cornell, D.D., Class of 1841.

"If my health is adequate it will afford me much gratification to be at the interesting exercises foreshadowed in the papers you enclosed. I hope you may have a prosperous celebration, and that the Seminary and College may flourish together more and more through coming time."

From Rev. Elbert S. Porter, D.D., Class of 1842.

"Brethren, I send you greeting, and would join with you as far as possible, though absent, in celebrating what is implied in the grandeur of the historic occasion, which brings back the illustrious to memory, and embellishes with the lustre of a new hope the future of our beloved church. * * * * * * * *

Neither by blood nor battle, but by faith, patience, and self-denial the Church of the Netherlands won a victory for the world, for all ages, and for the final establishment of the everlasting kingdom. No Church beside it has or can have a nobler history, so long as it remained faithful, loyal and true.

For its apostacy in the old world, where Church and superstition are united in resisting civil and religious liberty, it has received as it has sown, but in this new and grander sphere the Reformed Church, though small, has been led by the Lion of the tribe of Judah, and has advanced from victory to victory. Whosoever glories in the cross of Christ may well glory in what our Church has done within the last century. With this Church has been identified the Theological Seminary at New Brunswick. If Athens was the eye of Greece for an ancient philosophy, surely the Theological Seminary at New Brunswick has been the νοῦς, mind, spirit and soul of that irenical phase of Calvinistic Evangelism that is bringing all together into a co-operative fraternity to subdue the world to Christ."

From Rev. James H. Mason Knox, D.D., Class of 1845, *President of Lafayette College.*

"I have had my eye on New Brunswick ever since I saw the announcement of the Centennial Anniversary, and I mean to be there if I can at all make it out. I fear, however, from the present outlook that I cannot be there on Wednesday, the 29th, but I will try to be. On the first day of the celebration I will be present unless the unexpected occurs. I know I shall enjoy meeting old friends and renewing old associations, which have been always so precious to me."

From Rev. B. F. Murden, Class of 1846.

"It would afford me great pleasure to participate in the 'Feast of reason and flow of soul,' the fraternal greetings and the pleasant reminiscences of other days, but distance and other circumstances will not permit. You have my prayers and kind remembrance."

From Rev. Peter Stryker, D.D., Class of 1848.

"All hail to the dear old Seminary at New Brunswick, I am sorry I cannot attend the Centennial. My heart will be with you if my body is 1,500 miles away. May the Seminary live to be a thousand years old, and send out lots of better men than you or I. If any one asks after me

tell him that Peter is looking after Andrew, and Andrew and Peter, from the Presbyterian Church on the banks of the Mississippi, send their greetings to their beloved Dutch brethren at the East."

From Rev. T. De Witt Talmage, D.D., Class of 1856.

(TELEGRAM.)

Expected to come, but disappointed. Love to all the brethren, and heartiest greetings to the dear old Seminary. I am every day grateful for its gracious influence."

From Rev. Giles Van de Wall, Class of 1856.

Dated Paarl, Cape Colony, South Africa.

"How glad would I have been to be at New Brunswick next week to meet brethren beloved in Christ, whom I have known as ministers or as fellow students. I shall be with you in the spirit. . . . . Of our Theological Seminary at Stellenbosch I am Curator, as well as member of two examining commissions—the one to admit students into our Theological School, the other to admit candidates into the ministry. I am now reading Dr. McClelland's treatise on the Canon and Interpretation of the Scriptures, and Dr. Campbell's lectures on Biblical Criticism (which he gave us at New Brunswick) to refresh my memory for our approaching examination. The Seminary where I had the privilege of studying, and the Church to which it belongs, are far from forgotten, and I cherish the silent hope that the Lord may permit me to visit the scenes of my former labors before I die. As for myself, I grow with increasing years in the knowledge of two subjects—the one is that I am an undone sinner before God, and the other that Jesus Christ is an all-sufficient willing Savior."

From Rev. John McClellan Holmes, Class of 1857.

"Until to-day I have been expecting to attend the Seminary Centennial at New Brunswick, on Tuesday and Wednesday of this week. But just as I am about leaving home a matter has come up which detains me in Albany, and compels me to forego the pleasure of meeting my fellow alumni."

From Rev. Matthew B. Riddle, D.D., Class of 1859.

"Our Seminary here will be represented by the Dean of our Faculty, Dr. Thompson, but as an alumnus of New Brunswick, I ought to take this occasion to express my gratitude to the kind Providence which led me to that Seminary to spend two years of profitable study. My relation to Exegetical Theology will prevent it seeming invidious if I name the Rev. and honored Professor Campbell as the man whose instructions, so clear, so thorough, so stimulating, remain most prominent in my memory. It was worth while, I found, to tarry another year under his lectures. The only return I can make is an acknowledgment of this

kind on every suitable occasion, and the effort in my class-room to aim at doing for others what he did for me."

From Rev. Denis Wortman, D.D., Class of 1860.

"I greatly regret that unforeseen circumstances prevent my attendance at the Centennial, and the discharge of the pleasant task of answering for the class of 1860. As it is, the Seminary needs no assurance of our grateful memories of pleasant, profitable years spent within her walls, nor of our earnest desire for her continued and enlarged prosperity.

As a class, we give you cordial greetings from five Christian denominations, from four or five States in the Union; while full half way round the globe there come the salutations of beloved missionaries from our three great missionary fields, John Scudder, of India, Kip, of China, and Ballagh, of Japan. . . . . As this is our Seminary's Centennial, I cannot dissuade myself from the pleasure of sending to you for its archives a little document that seems to belong rightly there—the manuscript sermon of Rev. Dr. Laidlie, delivered on Thursday, May 25th, 1769, on the dedication of the old North Dutch Church, on Fulton Street, New York.

May I further take the liberty, dear brother, of sending you the enclosed verses; a very humble attempt to express the prayer that our class of 1860, and indeed all loyal sons of New Brunswick, lift to God, at this unwonted anniversary, for His blessing upon her, and all who go forth from her instructions."

A Prayer for Young Ministers.

God of the Prophets! Bless the prophets' sons;
  Elijah's mantle o'er Elisha cast;
Each age its solemn task may claim but once;
  Make each a nobler, stronger than the last!

For those who here shall catch thy mystic voice,
  And with their: "Here am I; speak, Lord,"—shall stand
To do thy bidding, we with thanks rejoice;
  God lead them forth to joyous work and grand.

Anoint them Prophets! Make their ears attent
  To thy divinest speech; their hearts awake
To human need; their lips make eloquent
  T' assure the right and every evil break.

Anoint them Priests! Strong intercessors they
  For pardon and for charity and peace!
Ah, if with them the world might pass astray
  Into the dear Christ's life of sacrifice!

Anoint them Kings! Aye, kingly kings, O Lord!
  Anoint them with the spirit of thy Son:
Theirs not a jeweled crown, a blood-stained sword;
  Theirs, by sweet love, for Christ a kingdom won.

Make them Apostles! Heralds of thy Cross,
Forth may they go to tell all realms thy grace;
Inspired of Thee, may they count all but loss,
And stand at last with joy before thy face.

Oh, Mighty Age of prophet-kings, return!
Oh, Truth, Oh, Faith, enrich our urgent time!
Lord Jesus Christ, again with us sojourn;
A weary world awaits thy reign sublime.

From Rev. Dirk Broek, Class of 1864.

"As a graduate of the class '64 I look over a space of twenty years with gratitude for the sound instruction received, and the happy days spent within the walls of our Theological Seminary at New Brunswick.

It is a matter of sincere thankfulness that for a century our dear Alma Mater has stood boldly forth as a strong bulwark in defence of sound doctrine.

From Rev. Chester D. Hartranft, D.D., Class of 1864.

"It would do me good to join in the Centennial feast, to acknowledge my personal debt to our steadfast Seminary, to say a word for the class of '64, especially to call to remembrance its faithful and blessed dead; but my duties forbid.

Our venerable and beloved colleague, Dr. Thompson, will carry the congratulations of the Seminary, so fresh from its jubilee exercises.

May the Lord crown this more ancient School of the Prophets with other centuries of equal fidelity to the Word, to history, to truth, to the ministry, to the Church of our Lord Jesus Christ."

From Rev. Francis A. Horton, D.D., Class of 1865.

Dated OAKLAND, CALIFORNIA.

"Your kind invitation to me to come home and join with my fathers and brethren of the Reformed Church in celebrating the Centennial anniversary of the Theological Seminary at New Brunswick, is just at hand. It awakens in me all the old home feeling, and fills my heart with yearning desire to accept and attend. But weary miles and pressing duties forbid the thought beyond hearty desire. Give my love to all who know me among those who shall assemble to do our mother honor, and pour out my libation with yours upon her altar, as with thanksgiving you review the past, and with faith and hope you grasp the future. Take a firm grasp upon a long future, for enlargement for Zion in influence and activity is surely coming, and the line of thought and doctrine that shall most bring in and balance the new dispensation is that of which our Alma Mater holds the conservative wing.

From Judge James R. Ludlow, Philadelphia.

"Nothing would give me greater pleasure than to be present at the

Centennial of the Theological Seminary at New Brunswick next week.

The associations of the past, especially as they are linked with the name of my revered father, all urge me to be with you, but I am assigned for duty in the Oyer and Terminer of this County for trial of homicidal cases all of next week. Official duty must, especially in these cases, be first performed, and as I can see no way in which I can adjourn my court, even for a day, I am obliged to decline the kind invitation."

From Justice Joseph P. Bradley, of the United States Supreme Court.

WASHINGTON, October 20th, 1884.

Dear Sir—Your letter inviting me to attend the Centennial of the Theological Seminary at New Brunswick is received. I regret that the sitting of the Court at that time will prevent me from doing so. The proposed celebration is a fitting one to make. The Seminary has done a great and good work in the hundred years that are gone. It has given a learned, able and faithful ministry to the Reformed Dutch Church, keeping alive therein the pure light of evangelical doctrine, and the conservative influences which have characterized it from its origin. Discarding wild speculations in theology on the one hand, and the dead formalism of mere orthodoxy on the other, it has pursued the safe middle course of cultivating and disseminating pure scriptural truth, as pointed out and emphasized in the standards of the Church, as the best means of promoting Christian life and morals; and has thus preserved the Church, in great measure, free from those convulsions and apostasies which have troubled some other denominations.

This great service has been due, partly to the traditions and formulas of the Church itself, partly to the character of the Reformed Dutch community, to which the Seminary is related; and greatly to the personal character of the Professors, from Dr. Livingston down. The last has been a factor of great importance; and it seems to me due to that noble array of eminent men, as it would be greatly beneficial to the Church, that the memory of their services should be recorded in a collection of biographical memoirs, a work which might fittingly be inaugurated at the coming Centennial, and distributed amongst those most competent to execute it.

Those arrant Sibyls, Memory and Tradition, are constantly throwing their interesting volumes to the flames, and warning us to seize the favorable moment for preserving the past, Thanking you for the kind invitation which you have extended to me, and again expressing my regret at not being able to accept, I am,

Very truly yours, JOSEPH P. BRADLEY.

The following friendly note was received from the venerable Prof. Hitchcock, of Union Theological Seminary:

NEW YORK, Oct. 25, 1884.

My Dear Dr. De Witt—Dr. Prentiss, the alternate of Dr. Hastings,

will probably represent us at your Centennial next week. I desire very much to be there myself, but I cannot be away from here just now, even for a day. We are just getting fairly settled in our new quarters.

You are more than twice as old as we are. Permit us to wish you joy of your green old age. If in 1936 our record shall be found to be as honorable as yours it will be because we, and those who come after us, have had the Lord's blessing in doing the Lord's work.

Yours very truly, ROSWELL D. HITCHCOCK.

Brief letters in acknowledgment of personal invitations were received also from Rev. E. R. Craven, D.D., of Newark, Rev. H. C. Applegarth, pastor of the Baptist Church, New Brunswick, J. L. Ludlow, M.D., and Mr. Daniel S. Jones, of Philadelphia, Morris Coster, Esq., Editor of the *New Amsterdam Gazette*, Mr. Richard Amerman, and Mr. Maurice E. Viele, and also from Mrs. James Suydam, the esteemed relict of one of our Seminary's most generous benefactors, and from Mrs. Sandford Cobb, of Tarrytown. the venerated mother of ministers, and the widow of an Elder whose name is held in grateful remembrance in the Reformed Church.

RESPONSES FROM ECCLESIASTICAL BODIES.

Most of the Classes took action in reference to the Centennial, but communications have been received from the following only; the rest made their proceedings simply a matter of record.

From the Classis of Schenectady.

"To the Theological Seminary of the Reformed Church in America, on her Centennial anniversary.

"The Classis of Schenectady send greetings. At the Autumn meeting of this year the Ministers of this classis appointed the Rev. D. K. Van Doren a delegate to represent them in person at the commemorative exercises in New Brunswick, and a committee of two to present their felicitations by letter.

This Classis prides itself in its historical connection with the Seminary of our Church. It is an *Educational* Classis, for the pastor of the mother-church in Schenectady, the Rev. Dirck Romeyn, D.D., was the father of Union College, and his congregation the nourishing mother of the same. Further, Dr. Romeyn was one of the first Lectors and Professors of the Theological Seminary, and not a few of the students entering the ministry of the Reformed Church, and theologically trained at New Brunswick, have hailed from the bounds of our Classis.

It is then with no trivial thought or shallow emotion that we, the pastors and elders of this Classis offer our hearty prayers for the continuance of prosperity to our Theological Seminary. May she wear many another century's crown of honor and blessing, with constant tokens of the Divine presence and guidance.

Though we as a Classis furnished for her ornament and service not only one of the first Lectors and Professors, but also the student who has, by the choice of the Church, been made her latest and youngest Professor, we propose in the future, neither to stay hand nor to cease our prayers on her behalf.

On behalf of the Classis of Schenectady, cordially,

WILLIAM ELLIOT GRIFFIS,
SAMUEL S. GAMBLE.

From the Classis of Kingston.

Resolved, That two members of this Classis, one minister and one elder, be elected to represent the Classis at the approaching Centennial of the Theological Seminary at New Brunswick, and that as many more members of Classis, both ministers and elders, attend, as may find it convenient to do so. The election resulted in the choice of Rev. John B. Church and the elder George B. Merrit."

J. F. HARRIS. *Stated Clerk.*

From the South Classis of Bergen.

Resolved, That the South Classis of Bergen gratefully acknowledges the favor and loving kindness of the great Head of the Church to the Church of our fathers during all the years of its life, and especially to its School of the Prophets established a hundred years ago.

Resolved, That through the Committee of Arrangements for the celebration of the Seminary Centennial, we congratulate the Theological Seminary at New Brunswick, on the attaining of this great age under such auspicious circumstances.

Resolved, That the pastors of all our churches be requested to attend the Centennial exercises, and to give the notice of the same from their several pulpits on next Lord's day, urging the attendance of the many friends of the Seminary.

Resolved, That the attention of the liberal souls among us be called to the need of a large endowment for the Institution, and to the propriety of making at this anniversary a thank-offering to the Lord in behalf of such endowment."

WILLIAM RANKIN DURYEE, *Stated Clerk.*

From the Classis of New York.

"At a stated meeting of Classis held this day the following persons were appointed to represent this Classis at the approaching Centennial of the Seminary at New Brunswick, viz.: Rev. John Forsyth, D.D., Rev.

James Brownlee, D.D., and Elders George F. Jackson and Horatio P. Allen."

ABRAHAM THOMPSON,
Stated Clerk.

From the Collegiate Dutch Church, New York.

Dr. Livingston being one of the Pastors of this church at the time of his election as Professor, and Rev. Hermanus Meyer, D.D., being pastor of the churches of Totowa (Paterson) and Pompton Plains when appointed Professor of Hebrew, special invitations were sent to the Consistories of these churches.

The Consistory of the Collegiate Church responded as follows:

NEW YORK, Oct 20th, 1884.

An invitation to this Consistory to attend the Centennial of the Theological Seminary at New Brunswick was read, whereupon it was resolved that the invitation be accepted, and that a committee, consisting of Rev. Drs. Chambers and Ormiston, and Messrs. Smith, Anderson, Little and Bussing be delegated from this Consistory to attend the Centennial of the Theological Seminary at New Brunswick next week.

From the Minutes,
GEO. S. STITT, *Clerk.*

The following interesting paper was received from the Hudson River Ministerial Association:

"At the meeting of the Hudson River Ministerial Association. held at Rhinebeck, N.Y., Sept. 29th, 1884—being the twentieth anniversary of its organization—the following minute was adopted:

"The Hudson River Ministerial Association, a very large proportion of whose members are graduates of the Theological Seminary at New Brunswick, desires to record its grateful recognition of the Divine favor to this beloved Institution through one hundred years, expressed in its increased material resources; the growing number of its graduates; the strikingly enlarged corps of able and devoted instructors, with new departments of study for the more thorough furnishing of the ministry of our Church; all of which make especially bright and hopeful the future of this School of the Prophets.

Resolved: That we declare our warmest interest in the Centennial Anniversary to be celebrated on the 28th and 29th of October, and while commending to our members the propriety of uniting in the same, we appoint Rev. F. N. Zabriskie, D.D., to represent, and bear the congratulations of, our Association on the occasion."

FIRST REFORMED (DUTCH) CHURCH, NEW BRUNSWICK, N. J.

ADDRESS OF WELCOME

BY THE

Rev. Thomas Chalmers Easton, D.D.

PASTOR

OF THE

FIRST REFORMED CHURCH,

AT

NEW BRUNSWICK, N. J.

PRAYER

By Prof. W. V. V. Mabon, D.D., LL.D.

O Thou who "lovest the gates of Zion more than all the dwellings of Jacob," and who in these last days hast set up the everlasting kingdom of Thy dear Son Jesus Christ in its present spiritual and glorious form: gathering up as we do the memories and the interests of the successive ages of Thy Church, and looking back to its early foundations, its past conflicts and wonderful deliverances, we desire to be found in the exercise of ardent, genuine, believing prayer at the commencement of these services. O Lord, we thank and glorify Thee for Thine all-sufficiency and faithfulness. "From everlasting to everlasting Thou art God." Ever since the first announcement of the gospel in the garden, down through the successive ages, Thou who dost gather the outcasts of Israel, hast organized that kingdom in its appointments, in its offices, in its graces and functions by Thy Holy Spirit; and we thank Thee that we are brought historically to-day to this distinct point and period in which we can look back and measure in some sense the faithfulness of the Lord. We thank Thee, O Thou God of faithfulness, for all the ways in which Thou dost conduct Thy people and bless them; and for Thy word that the gates of hell shall not prevail against Thy Church. And as we come here, the representatives of the fathers who planted this seed in this land, we desire to thank Thee that we have had such a spiritual ancestry. We would look back this day with reverent feelings, with deep gratitude for their devotion to the cause of Christ, and to the interests of humanity, to those who, carrying the banner of the cross, and proclaiming the gospel of Christ, laid the foundations of these permanent institutions, and by their example, by their beneficence, by their personal labors, have provided a stream of successive ministers of the everlasting gospel with the *living Word*, to enter into the recesses of the hearts of men, and to proclaim the mind and will of our Lord, according to thine own appointment. As we stand here we would erect our stone of remembrance and help, and we would inscribe upon it "Hitherto hath the Lord helped us." We would thank Thee for all those saintly men whose lives have beckoned us to imitate their example, to do as they have done; and we pray as we remember these things to-day that we may be stimulated to every good effort. In view of this occasion, and of the memories that are awakened, not only among the aged, but in the bosoms of

those who have come back to the dear scenes of their early christian education, of all the influences that go forth from the solemn assemblies of God's people, gathered to consult for the good of His church, it is our united, our single prayer to Thee, that Thou wilt give Thy blessing to this gathering, to every form of counsel and purpose and deliberation of the church. Great God, bless our denomination, so that through all our borders we may be faithful to our Lord and His dear Church; that our ministers may be the true heralds of the gospel of salvation, the true representatives of the great Prophet and Preacher of His people. Throughout all our churches may He who walks amid the golden candlesticks be revealed to them, His visible presence and His stately steppings be seen, His spirit lead the weak to become strong, the strong to be made influential for every good word and work, the ministry, the eldership, and the membership, all to show the power of a fresh baptism from on high. Bless our denomination, O God, together with all those "who name the name of Christ, their Lord and ours." Bless to us this gathering of our churches, that we may find our minds stimulated, our souls invigorated for usefulness; and be pleased to grant that nothing may occur, either through discord or mistake, or in any other way, to mar the harmony of all these arrangements or their influence for present, decided, permanent, and perpetual good. Animate the hearts of all who speak, and may we realize that where we have gathered in the name of Christ as a church, the Holy Ghost is dwelling with us. We ask it all for His sake who taught us to say, "Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come, Thy will be done in earth, as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for Thine is the kingdom, and the power, and the glory, forever. Amen."

ADDRESS OF WELCOME.

Mr. President, Professors and Students of the Theological Seminary, Fathers and Brethren:

Assembled for the purpose of celebrating the One Hundredth Anniversary of the Theological Seminary of our beloved Church, it is a source of great pleasure to me, as the pastor of this historic Zion, to extend to all present a most hearty welcome.

In the name of our Consistory and members, and also of the Second Reformed Church, with the Rev. Dr. Hutton, its pastor, the common hospitalities of both whose congregations you are to share during these exercises, accept our cordial congratulations. We are grateful that you have responded to our invitation to meet within these walls, to commemorate that sublime act of faith on the part of the fathers of the church—the founding of our Theological Seminary one hundred years ago.

It is peculiarly appropriate that this anniversary should be held in this sanctuary, which has ever stood so closely identified with that Institution, since the days of its first professor, that mighty prince in Israel, LIVINGSTON! He laid the corner-stone of this church, and preached the sermon on the day of its dedication. Here also he worshiped, and often proclaimed the unsearchable riches of Christ. Around this edifice, in what may be termed our Necropolis, lies the redeemed dust of its now glorified ministers, and of professors—of Hardenbergh, and Condict, and Livingston, and Woodhull, and DeWitt, and Schureman, and Van Bunschooten, and Ludlow, and Van Vranken, and Cannon, and Theodore Frelinghuysen, all awaiting the glorious resurrection of the saints. Every stone in this building, if given a voice, could speak of great and glorious truths proclaimed by these departed prophets. These were the men who prepared for the church an educated ministry,

and sent them forth from time to time to proclaim the Gospel of Reconciliation through a crucified, risen and glorified Redeemer.

We welcome you to our homes and families, whose abundant cheer will make your visit pleasant, while a blessed influence, we are sure, will be left on us.

We welcome you because you represent the ecclesiastical strength of that Church, whose growth and prosperity have been the legitimate fruits of the theological culture received at this Institution.

Our Church now numbers 520 congregations, 549 ministers, 45,398 families, and 81,880 communicants. These cast into the Lord's treasury during the last year $1,158,573. We also have a record of 716 Sabbath-schools, with an enrolled membership of over 91,000 children, who are taught and indoctrinated in the saving truths of the Gospel, as formulated in our standards. We sustain to-day, in the foreign field—in China, India and Japan—39 churches with 2,952 communicants, whose consecration to the Lord has been exhibited by their large contributions wherewith to plant the cross in the still denser darkness of heathenism. A Church so thoroughly aggressive in character, missionary in spirit, and pure in doctrine, bears a marked testimony to the superior spiritual culture of our Theological Seminary.

During the century there have gone forth from this institution 768 ministers. They preach the faith under that system which recognizes most fully and clearly God's absolute sovereignty, and man's entire dependence; which declares emphatically the whole Bible to be the word of God; which presents these living Oracles as the only infallible rule of faith and practice; which plants that banner upon the massive and majestic towers she has raised against false doctrines and a false morality. It is this system which guards on every side the fold of Christ from the cunningly devised fables which a soulless rationalism and a heartless scepticism have propagated to undermine the Church and deceive the world. Christ crucified, risen, ascended, has been the centre and circumference of the theology emanating from this Institution. It was these same truths for which eighteen thousand suffered martyrdom under

the monster Alva, in the fatherland; for which more than eighteen thousand, during the Marian era, dyed the heather hills of Scotland with their blood. We are convened at a time when the thought of the theological world seems to be in a state of flux; when under the catch-words of "Higher Criticism," "Unfettered Inquiry," and "Liberal Thought," the Mosaic record is discredited; the vicarious atonement by the sacrifice on Calvary, a doctrine of the shambles; while to every rejector of grace, probation is extended beyond the grave, so that the finally impenitent here may rise "through some other schools" yonder, into the light and glories of the eternal Paradise.

Now, if ever, there is needed a clearer re-assertion of the doctrines of the Reformation. These bear unequivocal testimony to the great essentials, such as the Trinity, the inspiration of the Bible, creation, providence, the fall of man; to the freedom and responsibility of man; to the incarnation, atonement and mediation of the Son of God; to the mission of the Holy Spirit, in the calling and regeneration of the people of God, involving, indeed, all the benefits of the Covenant of Grace, such as justification, adoption, sanctification, good works, perseverance; to the sanctity of the Sabbath; to the sanctity of marriage; to the second coming of Christ, the general resurrection and judgment, and a state of unending rewards and punishments. Rooted and grounded in the divine verity of these fundamental doctrines, our School has sent forth the sons of the church, after a full course of study, to defend and uphold these doctrines, which are also the doctrines of our standards. These, in the language of the Reformers, constitute the *mensura mensurata*, while the Bible, as the inspired word of God, remains the *mensura mensurans*. Testimony to the truth has ever called for heroism of a sublime order. God's grandest and most valiant heroes have been the heroes of the Cross. Garbett, in his "Dogmatic Faith," says: "No dim vagueness of impression, no feeble uncertainty of conviction, no faltering grasp of truth, no coward's timidity in maintaining and confessing it, become those who are inheritors of the faith of prophets and apostles. The hero's strength and martyr's constancy are no less taxed in the sphere of belief than of practice. God himself appeals to them: 'Be no more

children tossed to and fro, and carried about with every wind of doctrine,' but 'watch ye; stand fast in the faith; quit you like men; be strong.'"

Beyond all controversy, there is more vital strength and aggressive force in these ancient symbols of our faith than in all the clap-trap novelties combined of the "New Theology." These doctrines which nourished the church a century ago can still be made so powerful by the Holy Ghost, so invigorating and comforting to the soul, so effective in promoting awakenings and revivals, so inspiring to "the sacramental host of God's elect," as to flash upon the soul like new revelations from heaven, thrilling the immortal being as by a beatific vision.

I am not unmindful how many precious memories must come floating around this house, this pulpit, this communion-table, of so many sacred scenes. Here many of you sealed your covenant to be the Lord's forever, as in the Holy Eucharist you remembered the love of the Redeemer, who crimsoned the cross for the redemption of your souls. Oh! how often has memory fondly reverted to this, your spiritual birth-place and home. Let the warm, maternal heart that throbs with undying love for all her children, bid you a tender, tearful, affectionate welcome.

But I close these congratulations, remembering that we meet, not to glorify the past, however grandly and nobly the sons of this Institution may have served the church, the nation, the world; however prosperously this school of the prophets may have held on its course these hundred years; however graciously Providence has thrown over it its protecting shield; however ably its learned professors may have served its interests; however munificent its endowments may have been, and however timely bestowed. No! institutions cannot live upon mere renown. No matter what fame or splendor may cluster around our past, we have a future to live for. It is ours to plan greater achievements for God and his Church. If there shall be an enlarged consecration of wealth to uphold what has already been done, and to bring to fruition the plans now under consideration; if the vigor, enterprise and push of the Young Child of the West, raising so quickly in her poverty $27,000, shall stimulate the alumni of our Eastern Institution

to raise at once $100,000 more for increased endowment here at New Brunswick; then am I certain that this dear old mother church will shout for joy and gladness.

And why not crown the opening of our second century with a grand endowment, and place our Theological Seminary in the front rank of all kindred institutions in our growing Republic? Thus equipped, we shall be able to do a much larger share of the work of sending forth a pure gospel for the evangelization of our land, and of bringing the world to the feet of Christ.

At the memorable battle of Ivry,* when King Henry rode past his troops, he charged them to remember

> "Seine's empurpled flood,
> And good Coligni's hoary hair all dabbled with his blood;"

then facing the advancing hosts led by Mayenne and D'Aumale, he cried out:

> "Press where you see my white plume shine,
> Amid the ranks of war;
> Be this your oriflamme to-day—
> The helmet of Navarre."

Victory perched upon their banners; the St. Bartholomew massacre was avenged; the tyrant was crushed in the dust, and the enemies of God suffered His righteous vengeance.

As the soldiers of a Heavenly King, may we follow wherever the banner, the snow-white banner of the Cross, as the oriflamme of His Sacramental Host, shall wave. Let our watch-word along the line be

NISI FRUSTRA DOMINUS;

nor let us rest before every foe bows the knee to our enthroned Immanuel:

> "Till o'er our ransomed nature
> The Lamb for sinners slain,
> Redeemer, King, Creator,
> In bliss returns to reign."

Fathers and Brethren, accept these hearty congratulations, and our most cordial welcome to celebrate with us the Centennial of our School of the Prophets—the Theological Seminary of the Reformed Church in America.

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* March 14, 1590, under Henry IV.

RESPONSE

BY THE

REV. DAVID COLE, D.D.

PRESIDENT

OF

THE GENERAL SYNOD.

RESPONSE.

My Dear Brother:

On behalf of this representative convocation of the friends of our Church and its Theological Seminary, I thank you for your eloquent greeting, and accept your cordially proffered welcome to the hospitalities of the churches and the families of this city. Perhaps most of your guests know New Brunswick hearts and homes too well to need to be told of the kindness of the one or the magnetism of the other. Yet we are not insensible, as we meet on this Centennial occasion, to the inspiration of a heartily expressed welcome from the authorities of this ancient church. And it comes to us with all the more of pleasurable thrill from the lips of one who, though a comparatively recent accession to our ministerial ranks, has already distinguished himself among us for manly cordiality of heart, genuine devotion to the institutions and usages of our Reformed Church, eminent pulpit ability and pastoral success, and vigorous upholding of the faith once delivered to the saints. We look upon you, my brother, as one of our representative men, and are glad just now to receive our welcome to New Brunswick direct from this church, and its eldest daughter, the Second Church, through *you*, our dear brother in the Lord. These time-honored walls look down on us, and the old cemetery around them speaks to us, from the historic past. We are grateful for the ministerial succession that has adorned the pulpit of this church, for the many noble names that have lengthened out its official rolls, and for the younger organizations, one, two, and prospectively three, that now own and cherish it as their venerable head. We recognize them and all other New Brunswick churches as sharing in the welcome you have just extended. From this church and its homes not only, from the churches of our own order and their homes not

only, but from all the churches and all the homes of the city, we are glad to learn from you that our welcome comes, and comes not for ourselves alone, but for our guests of other Seminaries and Churches who honor us with their presence now. We return your kind words with the warm response of loving hearts, and receive your welcome as offered in the name of our common Lord.

The programme of our Centennial has been carefully prepared. It promises a series of papers from men whose names are a pledge that healthful direction will be given to our thoughts. There will be opportunity, however, for extemporary speaking during our sessions and recesses. In the brief minutes allowed me for this formal paper, may I venture to lay before my brethren suggestions which have pressed upon me while these hours have been approaching? They are drawn, first, from a danger of which my own mind is conscious from its natural temperament; and secondly, from earnest consideration of what I think is due to the honor of our Lord and to the present condition and needs of the world and the Church.

1. The danger to be guarded against in this celebration is that of unduly magnifying the past as a record of human achievement. We can hardly confine our thoughts on an occasion like this to the one century of our Theological Seminary. We have behind us as a church more than three hundred years of history, than which none other is more crowded with triumph and glory. We can point to a story of past sufferings, a record of past deeds, and a roll of past names, well fitted to stir the liveliest enthusiasm in our hearts as loyal sons of the Church. And we *must* draw upon our past. One of the ends of our assembling is to commemorate it. It *must* be recalled and rehearsed to coming men. The only danger to us lies in a possibility of overmagnifying the human agencies it has employed, and of overlooking its divine providences and the far-reaching ends to which these providences have always been guiding. There is in different minds a tendency to two opposite extremes of misjudgment in regard to the past. Some seem to find intense enthusiasm in the study of it, while others

regard time spent upon it as thrown away, and insist that the only practical wisdom is to think of the present and the future. My own feeling is, that the past is unspeakably practical and profitable as a field for the study of God's wonder-working. They who learn from it the Name He has made for himself will put their trust in his covenant pledges, and grow in confidence that every word He has spoken will be fulfilled. Our Centennial *must* be a commemoration. We should be ungrateful not to recall the loving kindness of God in His temple. The men of the past *must* be called up, the doings of the past *must* be rehearsed, and the foundations of the past *must* be pointed to and emphasized. But the end of all this must be to bring to light and magnify the providence and grace of God, and to stimulate the faith and the hope and the courage of the Church for its coming work. If we bear these thoughts in mind, we shall be sure to turn our Centennial to the highest good, and to find that we have committed no mistake.

2. If we can only keep our minds upon the providences of God rather than upon the glorification of human agencies, we shall find much in the progress of our literary and theological institutions which we can recall with great encouragement. The early history of both our College and our Seminary was one of remarkable struggle. In thoughtfully reviewing it just now as a preparation for this Centenary, I have been more than ever before filled with wonder at the fact of their continued life during their first fifty years. Those of our own people who have not taken pains to inform themselves of their early trials ought to do so without delay, that they may learn what God has done for them in the past, and thus gather inspiration and courage for the duty they owe them now. Even the history of our Church in Holland during the century preceding the discovery of the island of Manhattan and the founding of New Amsterdam, has not been kept steadily enough before our people. It had been a century of baptism with blood. It is not at the time when such a baptism is descending that the world can read its meaning and promise as a providence of God. The preparatory bearing of the experiences of our Holland people during the sixteenth century upon the colonization and development of these United States, could not even

be understood during the first two hundred years of the history of New York. In fact it was not till after 1800 that a clear perception of the relation of those experiences to the subsequent history of the Church and of the world could be reached. The Holland scholars and statesmen, whom we are accustomed to recall with pride for their learning, their sagacity, their fidelity and their patriotism, were simply the instruments divinely raised up to execute a far-reaching plan, whose outworking helped to give to this land and its Church the peace and prosperity of to-day. And the same remarks may be made in reference to those events of little more than a hundred years ago, which preceded the founding, first of our College, and then of the Theological Seminary whose first century of life terminates now. The country was new, the people were weak, the Church had been almost torn asunder by internal dissensions growing out of its own self-effort to throw off the foreign spirit and become American. And to crown all this, the Revolution was at hand and actually came. It was amid all these discouraging conditions that the men arose, whose names, headed by that of the illustrious Livingston, are so distinguished in the annals of the Church, and so cherished in the hearts of all our thoughtful people. But these men were not accidents. They were providences. Every successive step in the unfolding of God's great purposes with the world and the Church has brought on His man or His men for place and work. What was the wisdom of the Coetus, or that of the Conferentie, or that of the American Classis, or that of the Particular Synod, or even that of the finally formed General Synod itself? The records of each in its turn, as we read them, reveal a perpetual perplexity. Over the question whether we should unite with Princeton or form independent institutions, over the question whether we should locate in New York, at Hackensack, at Schenectady, or at New Brunswick, over questions of organization, over questions of finance and building, over the relations of the Trustees and the General Synod, over things little and things great, all minds were unspeakably perplexed. Yet throughout the perplexity God kept up the sparks of life. And it was through compromise after compromise that these institutions were at last brought

into being and subsequently maintained. As many a sermon is not developed from a prearranged analysis, but wrought out line by line from the end of a pen, so it was with the growth of these institutions till within a comparatively recent period. No one seemed at any time to see a year in advance. All had to feel and even grope their way. These institutions were preëminently the children of special providence. And the fathers, from Dr Livingston down, those who did the thinking, those who brought order and harmony out of dissensions and disputes, those who did the giving, were all men expressly raised up for the times. It is to recall these men and their periods, and to trace the continued life of these institutions, especially that of the Seminary, and study the bearing of their past history upon their later, their present and their prospective power, that we meet just now. If the key note of our assembling shall be that of admiration of the Divine wonder-working, if we shall use our history for the glory of God and for the kindling of our gratitude for His love and grace as shown in our continued life, and in the successes which have marked our later experience, we shall be benefited by our coming together, and the end which I am sure we all desire will be reached, viz., the encouragement of our own hearts for further sacrifice and work.

Lastly. The practical effect of turning more toward God than toward man in this commemoration ought to be to stimulate us at once to more intelligent zeal and activity in behalf of these inseparably united institutions. As we meet in New Brunswick at the end of the first hundred years of our Seminary, we find the Seminary far advanced in equipment for noble work. Within the last four decades especially, endowment has set toward it, till now we find it in possession of separate and adequate buildings and grounds, with a library rapidly growing to first rank for the number and character and accommodation of its volumes, with five professorial chairs all nobly filled, and with an outfit of professorial dwellings which need not be surpassed. These are great results reached. And for the benefactors whose large gifts have secured them to us, we are now called upon to express fervent gratitude to God. And still our Seminary has not yet passed beyond its day of need.

Even as to endowment, it is not yet established. Two only of our professorial chairs are fully endowed. Three of them still continue in a tryingly struggling condition. This fact has long been a fruitful source of perplexity to our General Synod, and to many of the Seminary's deeply devoted friends. To the details of this still remaining weakness in our foundation, the attention of friends present and of the Church in general will doubtless be pointedly called during these two days. I speak of it now as a fact, to the prompt facing of which the Church ought to be quickened as a result of this Centennial. But this is not the only want of the Seminary. Its great appeal is for a warmer nestling place in the heart of the Church. We love it. But it needs more of our practical heart. These New Brunswick Institutions fairly and fully represent the essential genius and spirit of our Reformed denomination. They are entitled not only to its hearty financial support, but to be cherished among our congregations and magnified in our homes. More even than they need the Church's money do they need the Church's sons. Through the persistent favor of God upon us, we have come now to possess within this city two of the most effective institutions in America for imparting first a collegiate, and secondly a theological education. It is impossible to secure within our western world a more thorough literary culture, a more eminently safe moral training, and a more comprehensive preparation for the ministry than these two institutions will give. To speak especially of our Seminary, as this is peculiarly its occasion, I believe in it, in its men, in its genius, in its curriculum, and in its solidly progressive character. We do indeed live in a peculiar age. The Scriptures both of the Old and the New Testaments are boldly challenged. Apostolic foundations are attacked. Reformation formularies are ridiculed and scorned. Science seeks to undermine the old Christian faith. Materialistic and agnostic theories bid for the intellects and the credence of men young and old. In the midst of all this experience what shall we do? I believe in standing by the old guns. I have no idea that the truth will ever find a better instrumentality for its own defence than its own clear self-statement, growing out of masterly Biblical exegesis, and illumined by the lights of that history,

along whose unfolding pathway it had its progressive development. No Church ever had a Seminary at once more wisely conservative and more safely progressive than ours. What we want now are the grandmothers and the mothers in every line to bring along the boys in the knowledge of the word of God, and to predestine them (is that too strong a word?) through a special training in the fear of the Lord to the work of the ministry. Our denomination is not large, but we have all the boys and young men we need to crowd these valuable schools, and come up through them into our pulpits. I deeply feel that this occasion will fail of its highest end if it does not take into view the growing need of our Church for more and stronger men in her home pulpits and her mission fields. Brethren, the wants of the great world around us and abroad press on anxious hearts. They are expanding every day. And yet the Church seems painfully torpid. Oh, that the spirit of supplication might fall upon this assembly and upon God's people everywhere! Is there any event for which the Church has more need just now to long and pray than for a Pentecostal outpouring of the Holy Ghost. To what quarter must we look for the breaking forth of a new life? Beloved friends, the world must be taken for Christ! Oh, for a new birth in Eisleben, a new inspiration from Wittemberg, a new word from some Luther at Worms to thrill the Church! Oh for clarion tones from valiant leaders in seminaries, pulpits, elders' seats and private pews, to bid the sons and daughters of the Lord go forward! We look at the greatness of the demands made upon us. We look at the obstacles we meet in the way. Let us change our course in this respect, and turn our eyes and thoughts to our Lord's command, and especially to his word: "Lo, I am with you alway, even unto the end of the world." Our College and our Seminary must be sustained. Our missions must go forward. Let us be faithful with what we have of means and power. What is that in thine hand? Only a rod? No matter. Use it. With vigorous faith behind it, it will part seas, throw down walls, paralyze foes. Why? Because Omnipotence is with it, both for thy work and thee. Let the only word to which the Church will listen be—"Whatsoever *He* saith unto thee, do

it!" Faith and obedience will turn rivers aside, pierce mountains, bridge gulfs, break down armies, and achieve what to nature are impossibilities. "Oh Lord, increase our faith!" "Lord, we believe; help thou our unbelief!" This be our prayer as we go forward to and in our Master's work. And surely as He lives and reigns, His victory will come and we shall share the glory of it. This great round world will fall into our embrace, and it will be our joy of joys to hand it over as a trophy of His own victorious grace, into the arms of Him who bought us with His precious blood, and whose we are and whom we love to serve. The kingdoms of this world shall become the kingdoms of our Lord and of His Christ. We know it, and we ought to feel it more, and wait for it more longingly than they who all through weary nights keep watching for the morning. The triumphs of our Conquering King will be His Church's triumphs too. Will not our faith and hope take in this certain truth while He is speeding on the glorious day?

HISTORICAL THEOLOGY:

ADDRESS

BY

PROF. SAMUEL M. WOODBRIDGE, D.D., LL.D.

DEAN OF THE SEMINARY.

HISTORICAL THEOLOGY.

It may be thought, as the speaker is appointed to represent the Theological Faculty, that a more general subject than Historical Theology might have been chosen for consideration; but we are assured that from this advanced position, as from an eminence, a view may be obtained of the whole field we are now called upon to survey, and we may discern whether we have made deflections from the right path, and also, whether there are before us possible and even probable dangers.

THEOLOGY HISTORICAL.

We regard both words as intensely emphatic. The Reformed Church is to be congratulated, that in this centennial year it has formally instated Theology in its true position in the Seminary Curriculum; for we hope the ministry and eldership and professors alike understand the significance of the decision which proclaims Theology the central thing, not in one department, but in all the departments—the centre of unity in the Institution. And by Theology we mean not that vague, misleading thing which includes in its definition the sciences and philosophies, the histories of alphabets, the archæologies of the nations, and other subjects which are but relatively important; much less the "Lives of Jesus" in which the first principle is that Jesus never existed; nor the study of a Bible which, although infallible, contains errors, inspired by the Holy Ghost, yet studied as human, so that the suspicion might almost be justified that soon will be evolved Lectures on Atheistic Divinity. We understand that the Church means by Theology, the doctrines of the living God; that GOD shall be the central truth in all studies: God the light, the glory, the end of all researches; God the constant and necessary instructor in the interpretation of His Word. There must be a present vital, *conscious* connection between God and the soul in any true theological study. We understand

this to be the meaning of the Reformed Church: and it is but reasonable, if from schools of painting there should come forth painters, and from schools of astronomy, astronomers, that from schools of Theology should graduate theologians. With the ministry of the Church of Christ this is their specialty, the one thing for which they are called and anointed, and from which they can be diverted only by a betrayal of their trust. And not one day too soon has the Reformed Church proclaimed that Exegesis—the doctrine in its sources—is Theological. Not the first chapter of Genesis, not the first verse, not the first word in the Book can be studied without contact with the vast thoughts of God. "In the beginning" brings us face to face with eternity, the mighty sphere—the very atmosphere—in which our religion lives and breathes and has its being, as the world exists and moves in the immensity of space. Eternity! not the barren, although necessary thought of the philosophers, but the dwelling-place of Jehovah, and from whence He shines forth in the splendors of creation and providence and redemption. The Old Testament as well as the New is full of God; and it is the work of the exegete to behold, as in a glass, the divine glory. That is the one object of his search; and when that is revealed to him all labor becomes sacred, and the very drudgery of study is forgotten in the joy which is set before him. The Old Testament is full of God; its *language* is His, striking its roots back into remote centuries, possibly even to Eden. It grew to its completion, and then it stood a tree of life, its leaves for the healing of the nations; a finished creation, not another leaf to be added, consecrated for evermore. Its words have in them a supernatural depth of meaning and a divine power, and, like the visible atoms of nature, a connection not only with the universe, but with God. If "words are things," the single words of Scripture are eminently so. Wisdom, righteousness, mercy, peace are heaven-born powers. The sublime imagery of the Bible is nothing, save as a joy to the imagination, and in that may prove destructive, if it does not enhance for the soul of the student the glory of God, around whom the images are gathered but as adornments—the attractive gems of His garments. Far more beautiful than the rosy-fingered Aurora of

the Greeks is the Winged Morning of the Hebrews; but those pinions of light, many colored and vast, coming out of the East, are nothing to us unless they are the wings of an angel ministering to the heirs of salvation, bearing us up into the infinite dwelling and presence of Jehovah, where we wonder and adore.

The old nations—the cemetery of sacred history—are significant to us only as they make manifest the sovereignty and truth and justice of God, or serve to increase our conception of the grandeur of the coming resurrection. Abraham is nothing to us, save as he is the friend of God and the recipient of God's covenant. Isaiah, with all the eloquence and splendor of his diction, is nothing to us, save as he is a prophet of God. The promises are nothing as the expressions of pious souls, unless they are the promises of God; they are nothing as evolutions; they are mighty as revelations. Vain is it for us to climb to the summit of the pyramids of human thought, only to find above them an infinite heaven, inaccessible, dark and voiceless. It is only when God speaks that out of the darkness comes flowing the sea of light, and out of the silence the imperishable melodies which delight the soul. The beauties of the Bible, the stories, the parables, the sublime descriptions, like the fair scenes of Nature—the mountains and oceans, and the panorama of the seasons—do but make sport of our orphanage if they reflect not the glory of God; and all the harmonies of the Bible, as of the world, utter voices of mockery if they do not proclaim to us God our Maker, who giveth songs in the night.

We are to study the Bible as if we received it directly from His awful hand; as if the cloud of His glory was visibly about us. Did not Christ indorse the Old Testament Scriptures with His own name?

THEOLOGY SYSTEMATIC.

We understand the Reformed Church to re-assert before the world that Theology as a science is not dead, but living; that truths set forth in their related aspect form not a mausoleum, however fair, but a temple in which God is still enshrined; that the living God, in His sovereignty and attributes and manifestations shall be the great object of study, every eye toward Him, every heart seeking Him; that over

every lecture-room door should be inscribed the motto, "One thing have I desired of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in His temple." There is not one doctrine of our faith that is not of as living interest now as when first uttered by the lips of prophets and apostles. From the Being of God onward to the last truth of Eschatology, every doctrine has to do with the immortal soul and with human destinies; nor is there one, if it can gain possession of a human heart, but will stir it in its inmost depths. The doctrines are the rays of the divine light by which alone we see God; and the person of Christ is seen by us only in the truths, which are the effulgence of His nature. "We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." But God must be the centre, enthroned in Theology as in the soul of the student—His glory, His attributes, His authority, His claims above all. This is not a matter of course: only by vigilance and prayer will Theology be rescued from the cerements of a dead orthodoxy to be laid away upon the book shelves as in a grave. The Church proclaims that the doctrines of Theology are the living voices of the living God to the children of men. The voice of the Lord is powerful; the voice of the Lord is full of majesty.*

THEOLOGY PRACTICAL.

We understand the Reformed Church as declaring that the cultus is theological, and not, therefore, to be classed with

* And we add just here a single thought. There are no two or three Theologies in the Bible. We may speak of an Old Testament Theology and of a New; of a Pauline Theology, and of a Petrine: they are all figments of the human brain. Christ gathered up all the doctrines of the Old Testament, indorsed and re-issued them in fuller significance: nor is there a doctrine of Paul which is not found in the teachings of Christ. It is the doctrine of the Son of God, which, in the Book of Acts, is seen *entering* into human history; in the Epistles is seen adjusted to the wants of the soul in its varied relations and needs and conditions; and in the prophetic writings is seen advancing amid the antagonistic powers of the world which, under symbolic forms of monsters, manifest their nature as displayed in history. James as distinctly declares God the author of saving grace as does Paul. Peter as distinctly announces faith as the saving principle as does John. And if men see not the unity of the Bible Theology, their blindness arises either from a childish incapacity or a worse than childish perversity.

church notices. The practical and pastoral work of the Church of Christ is not the clanking of dead machinery, but is all vital with the immanent Spirit of God. The true worship is the blossoming of the Christian doctrines in expressions of faith and hope and love, in hymns and prayers, in preaching and teaching, in charities and missions. Terrible is the loss of the Church when the indwelling of the Holy Spirit, who came down at Pentecost, is forgotten. Why was that sound as of a rushing mighty wind? Why the cloven tongues of fire resting upon the disciples? Why the records of the Sacred Scriptures, but to impress this truth forever upon the heart of the Church? The Spirit *abides* in it; all the offices are vital, like the wheels in Ezekiel's vision. But if this is true, then is it a dominant truth, not to be disregarded without peril; then God the Holy Ghost is the central light in the department of Pastoral Theology; then is Christ the minister of the sanctuary, and the true ministry are stars which shine in His right hand.

Just here, before coming to our final theme, it becomes us to pause and look around a little, to discover, if we can, the real state of theological education. We make little of the cry of the journals, or even of the voice of public sentiment against the preaching of Christian doctrines, for this is but the natural expression of the carnal mind. But when many pulpits are silent upon the cardinal teachings of Christ; when men of calm historic spirit, like Froude, tell us that they clearly discern the hesitancy of doubt in the Christian ministry; when men of sound judgment assure us that the minds of the reflecting are becoming unsettled in the Church as well as out of it; when our own eyes reveal to us that in this Christian nation great numbers of the clergy are speculating upon fundamental truth, and others are *testing the credibility* of God's word instead of preaching it, and at the same time losing their hold upon the so-called masses of the people; when it is clearly seen that theology is made to recede that the ethics of the daily life may *usurp* its place; (as if morals were orchids and could live in the air, or could live at all except as they are rooted in God, as seen in His revelations); we are in duty bound, while rejecting the pessimistic view, to inquire as persons in danger, whether any mis-

take has been made at the sources of theological education. It is plainly the duty of the representative ecclesiastical bodies to make this investigation, for the Lord has established the episcopal office in respect to doctrine as well as to morals, and He will hold every bishop of His Church accountable according to the measure of his influence; because no doctrine of God ever becomes so engrafted into the heart of the Church, that it will remain by any inherent efficacy—a fact so evident as to require no proof. The command of the Master ought to be sufficient reason for vigilance—Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves; ye shall know them by their fruits. And what are those fruits? An unsettled, torn, distracted and finally apostate Church. Watchfulness in obedience to Christ is very different from suspicion. No cry for liberty can justify unfaithfulness here. The motto for the great Reformed Church is "*In necessariis unitas, in non necessariis libertas, in omnibus charitas*"; you have only to put your *libertas* in place of *unitas*, and you have converted your cosmos into a chaos, to last while men have capacity to dispute. Nor ought the Church to be repelled by the cry of an esoteric scholarship in the seminaries, nor ought there to be any delicacy in speaking of this where the interests of the Church of Christ, and therefore of mankind, are involved. We enter into no analysis of the learning of modern times, but this we say, that truly great scholars are, as a rule, modest; the word scholarship is not on their lips. If they are sound in the faith, if they set not personal ambition above the Divine glory, they rejoice in the supervision of the Church; and we may be sure that any man who will flaunt the flag of scholarship in the face of the guardians of the doctrines of Christ, is either an unsound man who fears investigation, or else an ambitious tyro, or a narrow-minded grammarian. There is nothing that can justify the negligence of ecclesiastical bodies in regard to the teaching in their seminaries, because a false doctrine sown in the privacy of the lecture-room and in the hearts of unsuspicious young men, will in a generation disturb and possibly leaven with error the great body of the ministry.

Moreover, the claim to exclusive knowledge in the semi-

naries is unsupported by facts. The ministry of the Evangelical Church are in the main educated men. Many of them possess the best editions of both Testaments. They have access to the learned commentaries of the world. Some of the most scholarly works issued from the press are from the pens of pastors. The great libraries are not sealed to them. They have all the data necessary to form just conclusions, and here *Christian judgment* enters. Do we then oppose criticism? The criticism of Erasmus? No. The criticism introduced by that noble man of God, John Albert Bengel? No. Of John Solomon Semler, of Halle? Let history answer, standing amid the desolations of the churches he led into apostacy. No Christian baptism can regenerate that criticism. As certainly as criticism has its great work to do, so certainly has it its limit, and woe to the man who transgresses that bound. To say that this is to oppose free Christian criticism or scholarship, is to say that we oppose the use of fire because it may burn down our dwellings. Let us remember that it is God with whom we have to do. Theological seminaries are not established as debating societies, beginning with the Cartesian principle of *doubt*, in which are to be tested and discussed the genuineness and credibility of the Christian records. These questions are for the kingdom of the world. They are already settled in the Church; and her institutions rest upon the rock of *faith*.

Now the capacity of the Evangelical ministry to determine whenever the criteria of the Christian religion are assailed, appears from the fact that the Communion of the Saints arises at first from a common discernment of Divine truth. The great self-witnessing vital doctrines of God have been revealed to them by the Holy Ghost; they know the voice of their Shepherd; they detect the voice of the stranger if they are watchful; they have felt the power of the Bible; and when that book in which the Divine revelations are enshrined, and from whose sacred pages they shine forth, is touched with a sacrilegious hand, the Christian instinct, if we may call it so, is at once alarmed, and hence the agitations that follow. Sometimes, but not often, that jealous instinct has been unnecessarily disturbed; and far better it should be a hundred times aroused without real cause, than that it should not be shocked when its God-given histories

are pronounced legends and myths, and the transparent parables of the Incarnate Son of God called fictions. As well call metaphors fictions. The language is unfit, worldly and profane. To deny the right of the Church to decide what its appointed teachers shall teach, is not only to rob her of her Divinely-appointed prerogatives, but of the rights of a common corporation. Give Theology its rightful place; let God be seen in His majesty and holiness and authority, and man in his sinfulness, and a curb will be laid upon licentious criticism; no man will dare to summon to his petty judgment-seat the Jehovah who speaks out of the whirlwind. If then there is seen a tendency in the analytic spirit of our times to declare analysis man's chief end; so to divide and classify studies as to make Theology a secondary thing, or only one among many things, and thus to lose the true theological unity and synthesis in ministerial education; if in Bible study, by attention to the human we are losing the Divine; in listening to the human voices, we fail to hear the undertone of the voice of the Almighty; if in the study of the glass we are losing sight of the glory of the Lord; if we are allowing the fragmentary traditions of heathen nations to set aside the clear authoritative declarations of the Holy Ghost; if there is a tendency to crowd Pastoral Theology into a corner, that our seminaries may send out scholars and not pastors, then the time for solemn warning has come. If we find the claim advanced that our holy religion, these spiritual heavens, are to be propped up by the reasonings of man; or the rights of reason so presented as will in any case justify the crime of unbelief; if the tendency is discovered to send out a ministry who shall take an apologetic attitude, and thus in presence of the whole world dishonor the Son of God and His Holy Spirit; if it is found that questions which agitate the church—the religious discussions of the time—have sunk down out of the heavenly places into the sphere of the earthly; or that the opinion is coming to prevail that the Holy Ghost is not necessary in all scriptural study; that the Book of God is to be studied as any other book; that Rationalists, the open enemies of Jehovah, are masters in sacred science; that Christian students must get rid of the old faith, called traditional theories and dogmatic prejudices, as if

the carnal mind were not enmity against God; or that in order successfully to contend for the faith, Christians must get upon the ground of the enemy, as if it were said, in order to study philosophy we must get rid of our intuitions, or to convert the unbeliever we must renounce for the time our faith; if in any of these directions the watchful Church sees her teachers moving; then ought her voice to be lifted up like a trumpet, and that with no uncertain sound: "Come back ye instructors to your proper work; teach the mighty doctrines revealed from heaven; trifle not with the last hope of a world perishing under the wrath of God."

Now it is just here that Historical Theology enters with its voices of instruction and admonition. We believe God has directed the Reformed Church in this appointment. We understand the Church to say: Church History is nothing without its doctrines: the education of the ministry is found to be essentially defective if they are uninstructed in the Theology of History. Not one day too soon has been admitted the injury the Protestant Church is suffering through loss of the historic spirit; nor can the children of God be too thankful for a Cocceius, who said: Your hermeneutics must be historical; or for a Neander who compelled an unbelieving and speculating world to listen to the unanswerable testimony of history. The law of the kingdom by which the congregation shall be affected by the character, intellectual and spiritual, of the pastor, is unchanging. Hence the education of the pastor is not for himself but for the Church; and if deficient it may result in widespread disasters. The Church has decided that with the great departments which may be called stationary, in which the student is to look into the mysteries and glories of Christianity as a creation, there shall also be one in which Christianity is studied as a providence; that is the *appropriation* of Theology by humanity. This word "humanity" is of scriptural origin, not merely as the race springs from one ancestor and is of one blood, but through the doctrines of a common ruin and misery, and the new birth, and the Christian brotherhood, and the Koinonia of the Saints, and the vital union of all believers with Christ, and the sonship and mysterious communion of all with God. While

the doctrines of God are received by the individual soul, there follows also a Church-thought, which seems to come from the multitude welded by the Holy Spirit, differing from the individual thinking as the sun reflected from the drop of water differs from the sun reflected from the ocean, or as the song of the solitary singer from the chorus which lifts us up as on the wings of mighty winds toward heaven. In Church History Theology is the central thing. The battle of the ages has been the introduction of the doctrines of God into the souls of men, to become therein a dominating power. The essential histories are not the rise and fall of kingdoms, the conflicts of armies which may or may not accompany progress. Justly does Thomas Carlyle call the Seven Years' War without historical significance—a "dust-whirlwind." There is no more history in the tumbling of the nations than in the dashing of the waves of the sea; the real history is in the conflict and advancement of ideas, those forces which come forth silent as the lightning, followed often with reverberations which alarm the world, but which are only signs. What was that outburst, the first French Revolution, which like an earthquake shook down thrones and institutions, but the idea of liberty which as a smothered fire had been burning in individual hearts until it had become national? Christian doctrines are the thoughts of God, blessed be his name, clothed upon with language, and coming, not with observation, to take possession of the world. When the doctrines of God get access into the heart of a man he is brought into new relations. He finds himself in that society whose history stretches away through thousands of years, and which was old when Athens and Antioch and Rome rose out of the sea of time. It is a great thing for anyone to awaken as from a sleep to the consciousness that the Universe is moving and he is moving with it; to come consciously into the mighty processions of the worlds and the centuries; but there is a greater awakening than this when one comes to a discernment of the Divine Will revealed in the Bible, feels the power of God's decrees, comes into living sympathy with celestial kindred, and moves on in the march of the armies of the Lord of Hosts. If you attempt to convert the present generation into a lake without inlet or outlet, you will

find it at last a stagnant pond with no living springs of water; even your evangelistic spirit and work will not preserve you from mistakes. Next to the prophetic spirit, without which you will have no missions, is the historic spirit, without which you will have no growth in Christian knowledge, no appreciation of divine institutions, no discernment of the stately goings of God; you will be in peril of a fossil orthodoxy. The Lord intended that his religion should arouse the mind to activity, and the quickened mind must be guided and instructed by Christian teachers or it will inevitably go astray; if it is not led into the heights of *theological* truth, it will rush into *speculation*, that curse of the Church. What would be thought of a man who should attempt to advance in education while ignoring his memory? And what is Church History but the Church's memory? In all growth in grace and knowledge the past must be borne along as Christ ascends from the manger above all heavens. The written histories are, indeed, imperfect; we see but here and there a gleam glancing like light from the asbestos thread; but the guiding clew is there, the unity of life and the manifestation of the Spirit; and if God, by His Church, is showing to principalities and powers His manifold wisdom, we disciples in this school of Christ ought to learn the lessons the Master with His own hand writes for us.

There is a difference between the self-witnessing testimony of the Bible and the experimental, the one being the sign-manual God sets upon every creation of His hand, upon leaf, and atom, and the heavens in their majesty, and which is seen directly by the regenerated soul as it is more or less illuminated; the other comes forth in the history of the redeemed man. The one is your Biblical Theology, the other is on a vast scale your Christian History. Biblical Theology lies at the foundation; the written Theology, becoming the living, is the historical; but always it is Theology. We do not insist upon the distinction between doctrine and dogma from the derivation of the words, the one from the Latin to teach, the other from the Greek to think; but it illustrates our theme. The doctrine is the thought of God in all its fulness; the dogma the conception of the thought by men. The work of the Church is to convert the doctrine as far as may be into the dogma, or rather

to bring the dogma up toward the doctrine, which always transcends. "I am God Almighty" is the doctrine; the universe with its worlds, its awful powers, its histories and processions, is the experimental testimony; the dogma in this aspect is what man learns. The doctrines never change; and there are dogmas also to be ranked with intuitions; once seen they are forever. God has cast the Bible into the midst of worldly powers; and His Church, the recipient and exponent of His truth, the reflector of His Doxa, into the great tumultuous current of the world's history, to move on with it And this junction gives rise to problems; and how they have been solved in past ages becomes for us a serious matter. We say then, that the study of Theology in its historic aspect by the Protestant ministry, is essential, in order, 1. To the *appreciation* of divine doctrines; 2. To the *understanding* of them; 3. To the *vitalizing* of them; 4. To the rightful *defence* of them. This opens before us a vast field over which we can cast but passing glances.

We felt the power of the historic spirit last year, and the congregation also felt it, when Martin Luther came before us like one risen from the dead. The influence of the Reformation for a time at least pervaded our lives. And what was the Reformation without its divine doctrine? What was Martin Luther but the exponent of justification by faith alone, attained through wrestlings with despair? The doctrine was in the Bible, but now the light is made to shine out through a living soul. The great men in the kingdom of God are sent by Him; they are the lights along the vista of the past; the light is kindled in them by the breath of the Spirit of God. We feel the spirit of history in some measure this day, as we look back through the eventful course of a hundred years, and beyond, to the connections of the Reformed Church, to Holland and its martyrs and theologians. What then must be the effect of a true apprehension of the Catholic history, in which thousands of Christian heroes, anointed prophets, priests, and kings, have died to preserve the great salvation for coming generations? Rome for her hierarchy, ritualistic churches for their cultus, well understand the power of history on the hearts of the worshipers; yet the true use of it is to magnify divine

doctrines and institutions. How easily we cease to value the treasures which cost the strong crying and tears of Christ and His apostles and prophets! Even our civil liberty ceases to be appreciated by a people who refuse to read of the tremendous conflicts by which this precious gift was secured to the world. If one would understand its value he must stop and regard the past, the pitiless oppression which ground the poor into the dust, the tyranical laws which drove the people to despair, the dungeons where liberty sighed in chains. Let him read the sorrows of the Netherlanders, when men, women and children struggled for freedom of conscience, most of them only with prayers to God against the oppressor, when, as Grotius tells us, one hundred thousand were buried alive, strangled, or burned at the stake. Let the man whose love of liberty grows cold study the bloody struggles in France, in Germany, in England, in Scotland, and if there be a spark of the sacred fire left in the ashes of his heart, it will be kindled into a flame.

There is not a doctrine in our creeds whose glory is not enhanced in our eyes by the history of its conflicts. Every one has gained a lodgement by hard battles against unbelief. One by one the doctrines have come to us baptized with blood. The man who gave voice to the Church's faith in our Belgic confession sealed his testimony in prison and on the gibbet. We look at our Bible itself, and, as the Book lies before us with its revelations and histories, its earthly and heavenly scenery, its cloudy pillar and its chariots of fire, its men with human passions and its innumerable multitude of angels, its fiery law and its cross of sacrifice, it is a wonder—the supreme phenomenon among visible things. Yet who does not see that its history encircles it with a new halo; that we look at it with other eyes as we remember that it has come down to us all the way through martyr fires; its promises have echoed from century to century, cheering the hearts of generations, so that this day it stands defying the wrath of man—the voice of God which no man nor combination of men can silence, speaking against the powers of evil? What a new glory envelops the Lord's Supper when it is borne in mind that this same simple feast has been observed from age to age, in caves and dungeons, in a thousand gorgeous cathedrals, in the rooms of the

sick and the dying, in all languages, by kings and slaves; and that the words, This is My body, this is My blood shed for the remission of sins, never ceasing to be spoken in the darkest centuries, have been transmitted to us by the great Catholic Church, and are to be transmitted by us to the generations which follow, crowding on our steps. Thus it were easy to go from doctrine to doctrine, and from institution to institution.

Out of all these treasures brought to us through conflict, let us select one, the Supreme Deity of our Lord Jesus Christ. That little crooked Bishop of Alexandria, called by the Emperor Julian a "manikin," who by our modern materialists would have been deemed unfit to survive—Athanasius—had in him a soul made great by the Father of Spirits, that he might apprehend the mystery of godliness. Filled with a sense of the infinite majesty of Christ, that one idea took possession of him. It was nothing to Athanasius that Arius said, "We confess a Logos who made and upholds all things; we grant that His being stretches away beyond all the creations, and beyond all possible reach of imagination; yet between Him and the Most High there is still an everlasting separation, a narrow film, a dark thread." Athanasius, with the doctrine of God in his soul, saw at once that this film was only narrow in our eyes, because a cunning enemy had removed it far away; that it was a dark and infinite ocean, separating Christ and all of us from the great Elohim of the Bible. Athanasius saw that this was nothing but the old heathenism in disguise; Christ, an Æon, and the worship given to Him, idolatry. There were thousands of Christians, as there are now, who saw not that the question was one of life and death for mankind; who knew not that the foundation of the Christian religion was assailed. Hence when we see him driven again and again into exile, hunted by the imperial soldiers, hiding in tombs and bed chambers, fleeing into the desert, wandering in disguise from country to country, accused of crimes too numerous and too horrible to mention, we understand the conflict. It was the man against the old red dragon; it was not Athanasius against the world, but Athanasius against hellish powers, the same powers which gathered around Calvary. What tongue can tell, what heart conceive the desolation, had Athanasius failed

through want of faith; had the Church been left to decide that the Most High God is not our Father, and hurled us back into the old heathen agnosticism? This world is no play ground; the heroes of the Church have been fighting for our immortal souls.

Let us say here that every battle the Church has fought has been with disguised heathenism. From the time our great monotheistic religion, with its claims, came forth from eternity, always it has been the thoughts of man against the thoughts of God. We know of but two sources of thought in this world, the mind of God and the mind of man. The idealism of Germany, which corrupted the theology of the Church, was nothing but the old heathen mysticism set forth in logical form, like light shining through an iceberg. It was the cold moonlight of heathen mysticism. And who would have supposed that out of the glorious doctrine of Athanasius there would come that exclusive deification of Christ, that practical loss of the humanity, so that sinners could no longer approach Him, and the heavens became filled with other mediators; or that since the Reformation, when the humanity has become so prominent, that where it is not made exclusive, it is yet so set forth that we are in danger of losing the theology in the human history, and even of converting our religion into mere sentimentalism, and in the compassion of the Son of Man of losing sight of the majesty of Him whose right hand is full of righteousness, and whose eyes are as a flame of fire?

Thus does history proclaim that you cannot touch one of the attributes of God without marring the divine symmetry. You cannot tear one thread from the garment of our High Priest without sacrilege and peril. If we bear in mind, too, that at this very time there was another experiment in progress, in which God in His Sovereignty permitted a doctrinal error to prevail, one apparently so insignificant that the Church as a body failed to see it; smaller than a mustard seed, small as the germ of a contagious disease, a simple displacement from its true position of the Christian doctrine of the righteousness of life: who could have dreamed that from such conscientious ethics there could have grown the vast system of Rome, with its asceticism and monkish vows, its penances and purgatory,

its indulgences and priestly domination, its spiritual despotism, the most awful that ever oppressed the human soul. History sends on the warning of Christ through the centuries, "Narrow is the way that leadeth unto life;" "Watch and pray."

We said that Theology in its historical aspect is necessary to the understanding of the doctrine. Here we can make only one remark: the thoughts of God are so vast that it requires the labor of centuries to unfold them. "As heaven is high above the earth, so are my thoughts higher than your thoughts." We take as an illustration, Christ's thought of the brotherhood of the human race, as set forth in language, in example, in visible form, by a heavenly democracy in the Lord's Supper; and now, after more than eighteen centuries, His Church is still striving to grasp this vast doctrine, having on it the self-witnessing divine impress. We are beginning to have our histories of Christian charity, and marvelous stories they are; but the thought of Christ is high, we cannot attain unto it. In the shadow of Christian palaces still lies the poor Lazarus, and amid the songs of Christian churches, ascends the ceaseless sound of the miseries of the world. What are our great libraries, full of volumes upon Christian truth, but the strivings of the Church to set forth the human understanding of the doctrines, which still tower above us like mountains, their summits in the mists, in the clouds and darkness, which are round about the throne of Jehovah? As we get on in life we think less and less of the thoughts of men; they seem to be but pyrotechnics which blaze and dazzle and expire. But God's thoughts are eternal; they are constellations—sparks to the child, worlds and suns, with their inheritances, to the man.

This study is necessary also to the vitalizing of the doctrines of God. If they are not practically vital, if they are not in our Christianity and in our Christian teaching what they once were, it is we who are dead, we who fail to catch and transmit their quickening power. If God's election is not to us what it was to the Apostle Paul, when it awoke the transports of his soul, and when in the fulness of his joy he sent it forth to the churches, then it is because we have ceased to value our redemption and the everlasting love. If justification by faith is not now to the Church what it was when Luther was trem-

bling under a sense of God's wrath and wrestling with sin, and when the evangel of Christ sounded in his heart, it is not that the facts of life are changed. Still is it true that the wrath of God is revealed from heaven against human unrighteousness; still the great white throne is the centre toward which the world of mankind is moving; the judgment is set and the books are opened; there is no turning back on the path; still death is doing its tremendous work; the government of God has not changed; men have sunk into a world of dreams. To fling the doctrines of God aside is madness; to vitalize them is our work —to show that each revealed truth is of present and living interest. But the doctrines must first live in the soul of the preacher; the law of the kingdom is that the doctrines of God shall be taught by men, and through the preacher shall go forth the heavenly virtue.

The proof that the old Theology is not dead is in its utterances, thousand-voiced, from the pulpits of the land, but the vitalizing power comes through the great experimental testimony of God in His Church. The Bible itself would teach us that. Who has not felt the power of a biography? Who that has come in contact with Augustine has not felt the virtue of the man, and the sympathetic thrill of joy, when, as he sat by the gates of hell, the heavens opened and God taught him for the Church the meaning of His grace? And has that great doctrine of grace no history? has it had no martyrs? had it no long struggle before it found a voice clear and distinct in the Synod of Dort? The echo of Whitefield's voice and of Wesley's still sounds over all English-speaking lands, "Except a man be born again, he cannot see the kingdom of God." And that doctrine of revelation, spoken by regenerated men, did more for England than the apologetics of a hundred writers.

And lastly, this study is essential in the *defence* of Christian doctrines. And what history here proclaims is that from the beginning our apologetics are *in the doctrines*, and not in the defence of the doctrines by the dialogismoi of men, of which Paul so often speaks with contempt. Our religion stands not by the wisdom of men, but by the power of God; not by the words which man's wisdom teacheth, but which the Holy Ghost teacheth. God have mercy on the man whose personal

religion is of such a character that it needs to be propped up by logic. He is the man whom Bunyan, in the Holy War, sees kicked about in the dirt between the two armies. It is not logic the man needs, but the new birth, that he may see the Kingdom of God. The wisdom of God incarnate who is our exemplar, with all the logic of the universe at his command, refused to use it against the enemy ; he hurled only the arrows of God's word, "It is written." History proclaims that when the Church has understood and held fast to the doctrines of God, not in sleep, but in progress, wrought in the soul, living in the experience, coming forth in the life, she has been terrible as an army with banners. She comes marching on with the light that shined out of darkness in her heart, illuminating the nations, blessing the world with her missions and her charities. The word of the Lord is as a fire breaking forth in eloquence and song. Who that has read those great works, Augustine's City of God, and Edward's History of Redemption, has not felt their apologetic power? What is the argument always at our hand that Christ has risen from the dead? Is it not the perpetuity and growth and power of the Church which professedly draws its life from his living person? Century after century with deepening chorus, the witnesses in sackcloth testify on all their Sabbaths and on the great Easter day, "Now is Christ risen from the dead." The testimony for God's election is found in the life and triumphs of the godly during the darkest ages of Church History. And here are our true apologetics. As over against every vice, God has set a Divine virtue in the Christian soul, and by this alone the evil is to be cast out; so against every error of man He has set a Doctrine in His Church, and only by the doctrine can the error be destroyed. The errors which are of the darkness, perish only in the light of the Divine doctrine.

History in this respect is very suggestive, and forces upon us the question whether in the establishment of professorships of Apologetics the Church has not made a mistake? 1st. Because they have arisen from exaggerated estimates of the power of the enemy—cities walled up to heaven—leading to the semblance of a panic in the Christian camp, and at the same time ministering to the confidence and self-conceit of the foe. 2d. Because

they have called the attention of the people to the old difficulties which are hardly worthy of notice, but may thus become destructive. There is reason to believe that the name of Darwin has sounded further through Christendom by means of our Apologetics, than by all the dull books he wrote. 3d. Because the talents of some of the most able leaders of the Church are wasted in skirmishing. Who can fail to see that it is skirmishing, and not seldom with a phantom enemy? 4th. Because it diverts the attention of students from the vital and saving truths of the word of God—a favorite method of temptation by the old serpent. We ask, are not the apologetic discussions in the *earthly* sphere? Nothing delights Satan more than to thrust evolution in the place of Providence, human theory in place of Divine doctrine. 5th. Because it is not the scriptural method, ordained by Christ and the prophets and apostles, which is to fight only in the armor of God, to hold fast the faithful word that by sound doctrine we may be able both to exhort and convince the gainsayers. History teaches that it is as dangerous for us to place our reason by the side of God's doctrine, as it is to place our righteousness by the side of His righteousness; that many a teacher in doing this has become an apostate. Moses lost his Canaan by saying, "Must we bring you water out of this rock?" Who can conceive the prophet Elijah introducing into the theological seminaries in Israel over which he presided, a department of Apologetics? God mercifully adapted His revelations to the weakness of man in keeping science out of the Bible. He had a perfect right to say to Moses, "the sun which gives you light is a million times larger than this earth; it is nearly one hundred millions of miles away; it rushes through the firmament three thousand miles in one minute of time; it is enveloped in immense fiery whirlwinds, and moves along with thunderings whose sound no human ear could endure." Moses amid the ridicule of a world would have believed God, against sight and reason; his only apologetics would have been the power and truth of God. Not for one moment would we detract from the glory of human reason, that marvellous gift of God, any more than from the glory of the human eye; each acting in its own sphere is to be admired; each usurping the prerogatives of any other power

becomes contemptible. Reason by its mental and moral philosophies lifts out of the dirt of materialism, but faith only can penetrate the eternal realms. Far better therefore that the strong men of the Church should bend their energies to vast subjects of theology now so cursorily studied in our seminaries; that there should be distinct professorships of the Biblical Christology, including neglected Typology; Bible Soteriology, upon which the strongest intellect on earth might well devote a lifetime; of Biblical Eschatology, including Psychology, Prophecy, and other mighty themes. We must beware lest in our Apologetics we lose our religion. Many of the works of our time remind us of the attempt of the owner of an Irish castle to preserve it from destruction. As he passed through the admirable walls the architect had erected, he found no castle left to preserve; all the materials had been employed in the means of defense. Most striking is the fact that Schleiermacher, an admitted chief among the rulers of German thought, derives his fundamental doctrine, (which gives power to his writings. and is a first step out of a frigid rationalism), namely, that religion is of the heart and not of the intellect, from the humble and pious Moravians among whom he was brought up; and they obtained it through simple faith in the Bible.

History tells us that from that early hour, when the glorified Prophet of the Church appeared in vision as if through anxiety for His people He had left His throne and opened the heavens, and sent forth warning letters, apostasies have begun in *neglecting* little by little the doctrines of the faith; in the Church's *forgetting* the real treasure committed to her care and its priceless value. There is reason to fear that ignorance of what the Christian religion really is prevails widely in this land. Would the conceptions which most Christians have of God bear an exposure? Would not Christ say, as He said to the Samaritan woman,"Ye worship ye know not what?" Is not this loss of the knowledge of God, the secret of the loss of reverence in the family and in the nation, and is it not the destruction of one of the pillars without which no house can stand? But how shall they believe in Him of whom they have not heard? We believe that in but a single instance have we heard a sermon upon an attribute of God; never on

His eternity, never on His power or His holiness. If the fault is in the seminaries then let it be corrected. Anyhow it is a mistake to dwell continually upon the first principles of the doctrine of Christ. The sublime revelations reaching from eternity to eternity, the mighty generalizations of the Bible are for the people. When Christ uttered, as some think His mightiest saying, "God is a Spirit," He gathered not the Rabbis about Him. He spoke the sublime sentence to an outcast woman.

We know of nothing that ought so to sound an alarm through all the holy mountain as this warning of history, namely, that apostasy like a vast tidal wave has followed right on the track of Christianity. Beginning among the churches founded by the Apostles, moving steadily onward toward the West, apostasy swept away the old seven churches of Asia; it rolled over the immense Greek Church, and left it petrified in all its branches; it submerged the Latin Church and left it a mere hierarchy, with a man enthroned in the temple of God. Surely we might have hoped that our Reformation with its glorious liberty, its doctrines of justification and free grace, its open Bible, would have thrown up a barrier which would arrest the destroying power; but history, with clear voice, tells us No. It points to the very breaches through which the awful destroyer came, and now in the broken voice of a Christlieb, fighting nobly in the ranks of the seven thousand, tells us of an apostate Germany; that in the presence of the greatest university of the world, out of the one million of Berlin, only twenty thousand go up to the house of the Lord; and among the three or four hundred thousand of Hamburg, but five thousand worshipers of the God of heaven seem to be left. Blind must be the man who does not see that the same destructive influence is reaching England, and Scotland, and America.

Do we mean to say that the religion of God is dependent upon men; that the doctrine of the Deity of Christ depended upon Athanasius; that upon his shoulders rested the kingdom of God? No, brethren; but the *battle* of his time depended upon that leader. The English and American Churches may apostatize, for there is no promise that they shall not.

but the kingdom stands. It is for the American Church to take warning, and to watch unto prayer, and to remember another thing which history tells us, that never has the Church of Christ received real injury from external powers. She had nothing to fear from imperial Rome with her armies The destructive influence, from Judas Iscariot downward, has always come from within. Let the Church then understand that her power is in holding fast to a sound theology, with mind and heart. Then with the faith that said to the sun "Stand thou still," she can say to the flood of destroying waters, "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed." What then is that Ideal Seminary toward which all our efforts ought to strive, but a school of the prophets of God? And what are prophets? They are men called of God, anointed by Him, filled with His Spirit, waiting to hear His voice, and to be sent on His errands. Their study is His law and His revelations from eternity. Their life is in His kingdom, and amid its celestial scenery; their fellowship is with apostles and prophets, and that illustrious host, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Their principle is an all-conquering FAITH, their armor is the armor of God, their one weapon is the Sword of the Spirit, their one purpose in this world is the overthrow of the hellish power which has filled the earth with sin and misery, and the re-enthronement of God over His lost inheritance; and the motive that leads them on is that wondrous light which sets aglow all the hemisphere of the future, and brings out in clear vision the gates and streets, the mansions and multitudes of the city of God—even the glory of the Lord God Almighty and of the Lamb. Toward that Ideal may God help His Church to reach, for that, to pray; and when another century shall have passed away, and all this assembly shall have gone to mingle amid other scenes, in that eternity which enwraps us all, and which is full of God, may the Church behold her Ideal realized.

HISTORICAL DISCOURSE

BY

PROF. DAVID D. DEMAREST, D.D.

PREFATORY NOTE.

An abstract only of the following historical discourse was delivered. Many matters of interest and importance were necessarily omitted entirely, and the treatment of not a few was so brief as to be unsatisfactory. The reader who is desirous of further information on cognate subjects is directed to Dr. Corwin's Manual of the Reformed Church in America, Third Edition, 1879—the grand thesaurus of facts pertaining to the history of the Ref. Dutch Church in this country, its institutions, ministers, and work, and to which the compiler of this History acknowledges his great indebtedness; also to Gunn's Life of Livingston, editions of 1829 and 1856; to Sprague's Annals of the American Pulpit; and to the published Minutes of the General Synod, comprised in 14 volumes, in which are found Reports of the Board of Superintendents and of the Committees on the Professorate, year after year, which give a detailed account of the History of the Seminary.

We call special attention to the first volume of these Minutes which was issued by the Board of Publication in 1859, and may be obtained at 34 Vesey St., New York City. It is of great value, for it contains translations, made by Rev. William Demarest at the request of the General Synod, of a part of the Journal of the Coetus, of some of the letters of the Conferentie, and of the Minutes of the old Provisional Synod, 1771–93, and of the first Particular Synod, 1794–99, which were kept in the Dutch language until the year 1793, when the Minutes began to be kept in English. It also contains the Minutes of the General Synod, until the year 1812 inclusive. The volume embraces the history from the establishment of the Coetus, through the periods of controversy, restored union, and distributed professorships, to the opening of the school at New Brunswick.

The book containing these original manuscript Minutes of the Coetus and the letters of the Conferentie was found in 1841, among the papers of Rev. Dr. Theodoric Romeyn, at Schenectady; and with them were also found manuscript copies of the Minutes of the Synod of North Holland for several years. These valuable documents were presented to the General Synod in 1841, by Drs. T. Romeyn Beck, John B. and Lewis C. Beck, grandsons of Rev. Dr. Romeyn. The Journal of the Coetus, the letters of the Conferentie, and the pamphlets of Leydt and Ritzema are indispensable in the study of the period of controversy.

It is hoped that some one fairly endowed with this world's goods will be moved to furnish the means for printing the translations which have been made of these valuable pamphlets, and also of the Amsterdam correspondence, which was procured some years ago for the General Synod, by the late Hon. J. Romeyn Brodhead.

PRAYER

By Rev. Francis M. Kip, D.D.

O God, the Father of our Lord Jesus Christ, the God and Father of all who are in covenant with Him through the blood of Christ, the God of our fathers, we have come to-night to praise and magnify Thy holy name for Thy wonderful works, in which we so much delight. We thank Thee, O God, that we are permitted this day to celebrate the Centennial of our beloved Theological Seminary. We thank Thee for enabling those who advocated its foundation to bear patiently and to struggle earnestly against all the difficulties by which they were surrounded, until the Institution became fairly established, and that it has since been a fountain sending forth pure streams for the supply of the city of our God. We thank Thee, O Lord, for watching over the interests of this Institution. We thank Thee, that when our beloved and honored professors have been called to pass from their labors here to joy and glory in heaven, others have always been found qualified to take their places and to continue to prosecute the work in which they were engaged. We thank Thee, O Lord, for the favor our Institution has received at the hands of the Church. We thank Thee for the many endowments of which she has been the recipient. We thank Thee for the hundreds who have gone hence to proclaim the glorious Gospel of Christ; and we thank Thee, that while many have fallen asleep, others have been continually raised up to carry on the work of God on earth. We pray to-night for Thy blessing on our Seminary, and Thy blessing on its professors. Bestow upon them richly of Thy Holy Spirit. Do Thou teach them how to teach; and grant that their instruction may be of vast and permanent benefit to the young men as they go forth to their work. And do Thou bless all the students now in connection with the College; and grant to them the grace to consecrate themselves to Thee; to lay all that they are and have at the feet of Christ, and when they go forth, to go to preach Christ Jesus, and only Christ Jesus. We thank Thee, our Father in heaven, for the mercies which have been showered upon us during the past hundred years. They demand and receive our grateful acknowledgment. And now we pray for a blessing upon the Church with which we are connected; that pure and undefiled religion may prevail; that the doctrines of the Reformation may continue to be honored and preached; that our Church may be a growing Church, extending her cords and strengthening her stakes. We pray for our missionaries in foreign lands; that the Lord will make

their labors not only abundant, but exceedingly successful. And we ask, O God, that Thou wilt bless all who love the Lord Jesus Christ—their Lord and ours. We thank Thee that the various Churches are drawing nearer and nearer to each other in sweet communion and fellowship; and we pray that the whole Church in our land and throughout the world may cherish unity of spirit, and heartily co-operate in promoting the glory and extending the kingdom of our common Lord. And now, O Lord, be with us. Assist those who are to carry on the exercises of the evening; make them profitable to us; make every one in this assembly a child of God; and may we all be permitted to unite in the grand choral song in heaven, "Unto Him who loved us and washed us from our sins in His own blood, and has made us kings and priests unto God and his Father, to Him be glory and dominion for ever. Amen.

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THEOLOGICAL SEMINARY OF THE REFORMED CHURCH IN AMERICA, AT NEW BRUNSWICK, N. J.

HISTORICAL DISCOURSE.

CHAPTER I.

PRELIMINARY HISTORY. 1628–1747.

CARE OF THE DUTCH COLONISTS FOR RELIGION—THEIR CHURCHES SUPPLIED WITH MINISTERS FROM HOLLAND—IDEAS OF MINISTERIAL QUALIFICATIONS—INCREASING NECESSITIES OF THE CHURCHES—DIFFICULTY OF OBTAINING MINISTERS—AN EDUCATIONAL INSTITUTION DEEMED ESSENTIAL—ORDINATIONS IN SPECIAL CASES.

At a "General Meeting of the Ministers and Elders of the Dutch Reformed Churches in the States of New York and New Jersey," held in the City of New York, from the 5th to the 8th day of October, 1784, Rev. Dr. John Henry Livingston, one of the pastors of the Collegiate Reformed Dutch Church of New York City, was chosen Professor of Sacred Theology, and Rev. Dr. Hermanus Meyer, minister at Pompton and Totowa, was appointed Instructor in the Sacred Languages.

In these appointments of October, 1784, we have the birth of the Theological School, whose hundredth anniversary we to-day celebrate. Then was planted the tree that, during a century, has not ceased to bear fruit from year to year. The school was begun with two teachers; it has never had less.

This Theological School owes its birth to the prevailing sentiments in regard to ministerial education that were brought by the Dutch people from the Fatherland, and which were held, without exception, by all the early ministers and church members. It, however, took its particular form, in a great measure, from the peculiar circumstances of the times, and as the result of compromise between discordant opinions as to methods. These were tenaciously held by their respective advocates, and had been made the platforms of parties, and thus for a long time had prevented united action.

Although the Dutch colonists came to New Netherland, not to seek religious liberty, but solely with a view of improving

their temporal condition by means of trade and agriculture, yet they had a care and zeal for religion and the Church. They immediately organized churches to be cared for by the authorities in Holland, and to be supplied by them with pastors. As the population increased, churches were multiplied, and calls were sent to Holland for pastors. This state of things continued for nearly a century and a half, during which time the churches here were wards of the Church of the Netherlands, and without an authority to ordain ministers, that was acknowledged by the Mother Church. The ministers were at the first provided by the concurrent action of the West India Company and the Classis of Amsterdam, and after the surrender of the province to the English in 1664, chiefly by this Classis alone, to which the Synod of North Holland committed the affairs of the American Churches. The Classis sent, as they were needed, men who had been educated in the universities of Holland, to be pastors of the churches, which, for many years, acknowledged their dependence on that body, and its authority as well.

At the beginning, and for some time afterwards, this dependence on the Mother Church was both necessary and desirable. The shepherds of the flocks in the American wilderness came from a grand old country, the cradle of civil and religious liberty; the experimental school of free institutions; the marvel of the world for commercial enterprise, and military and naval prowess; the home of classical, political and polite literature, of jurisprudence and theology; rich at the time in fresh memories of its protracted struggle for independence and sovereignty; a land which gave welcome and rest to the Huguenot of France, the Presbyterian of Scotland, the Dissenter of England, the Jew of Spain and Portugal, the Anabaptist of Germany, and the Waldensian of Italy; a land whose merited praises have been so well celebrated by our distinguished historians, Prescott and Motley.

It was no disadvantage to the young churches in America to have ministers who had been trained in the famous schools of the Fatherland, who were imbued with the spirit of its people, and who were loyal to its traditions.

The "Churches under the Cross" in the Netherlands believed, not only that the graces of the Spirit were indispensa-

ble qualifications for the ministerial office, but also that human learning was important. Very soon after the persecutions had ceased, abundant provision was made for the training of young men in classical, scientific, and liberal studies, as well as in theology, by the establishment of the celebrated universities of Leyden, Franeker, Groningen, and Utrecht; and a man who had not sat at the feet of some of their learned professors was presumed to be inadequately furnished for the sacred ministry.

This feeling was probably intensified by the Arminian controversy, which, in the early part of the 17th century, not only engaged the attention of clergymen and statesmen, but pervaded all ranks and classes of the people. Every one had taken his position as a Remonstrant or Contra-Remonstrant, an Arminian or Gomarist. Not only the professors in the universities and the ministers and elders in their consistorial and classical meetings, but the common people in their homes and places of business discussed the high themes of Predestination, Depravity, Redemption, Conversion, and Perseverance. Merchants and mechanics, butchers and bakers, diggers of the canals and repairers of the dykes, the boatmen in the treckschuyt and the millers in the windmills, in intervals of leisure, improved the time by arguing the merits of the questions that were so warmly discussed by Arminius and Gomarus at Leyden.

In due time (1618) the famous Synod of Dordrecht was convened by which the opinions of the Remonstrants were condemned; the leaders were deposed from their offices and judged to be unworthy of academical functions; and the Canons of the Synod of Dort were placed among the standards for ministerial subscription.

Is it to be wondered at that under such circumstances the feeling should have become universal and intense that the utmost pains must be taken to secure a ministry that should not only be able to expound the faith, but also to defend it against all gainsayers? Every one, no matter on which side he was, felt the importance of guarding against the calamity of having blind leaders of the blind.

The colonists coming to this country out of the midst of

this state of things (for the settlement of New Netherland was begun very soon after the adjournment of the Synod of Dort) brought with them the principles they had held, and the feelings they had cherished, while at home. They were Hollanders in America, and the churches here formed by them were Netherland Reformed Churches. "*Cælum, non animum, mutant, qui trans mare currunt.*"

These facts furnish the key to an understanding of many things in the history of the founding of this Theological School that would otherwise appear very strange, if not inexplicable. By the light of these facts alone can we clearly see the nature of the obstacles that were in the way of securing a satisfactory provision for theological education in this country, and the reasons for the measures that had to be taken so prudently for the solution of perplexing problems, for the removal of prejudices, and for the securing of harmonious action.

The few large and strong churches in New Netherland were readily supplied with suitable ministers, for the positions were desirable; but it was not so with the churches planted at a distance from the seaboard and centres of trade, in remote farming districts,and on the edge of the wilderness. These were not sought after, and the trouble and expense of procuring ministers for them from Holland were very great. In time the churches greatly outnumbered the ministers, and some churches could not be supplied with pastors at all, but had to be satisfied with the services of the Voorleser,* and the occasional ministrations, at long intervals, of the pastors of other churches, who, leaving their own flocks, spent much time, and made long and wearisome journeys to render such services. Of the young men of the country who were inclined to the ministry, few could go to Holland to pursue the necessary studies, for they had not the pecuniary means needed, and the churches were too poor to send them, or could not afford to wait for them, and, besides, the perils of the sea were in those days a dread reality.

The difficulties connected with the supply of ministers, and

* Clerk, or precentor. He read the Commandments and a chapter to the congregation and announced the first psalm to be sung before the minister entered the pulpit. He also led in the singing.

with the exercise of discipline, increasing, rather than diminishing, led all thinking minds and friends of religion to see that if the Church was to continue to live in this country some provision must be made for the education of young men in Theology, and for their induction into the ministerial office here. How could it be done? was the perplexing question, and about which serious differences of opinion were soon shown. Yet all agreed in the general idea that it must be by some Academy* or College in which not only Theology, but the preparatory branches of study, belonging to a classical and liberal education should be taught. In the Fatherland, ministerial education was not intrusted to ordinary pastors, but to professors in the universities; and men who had not enjoyed the teachings of these professors were inducted into the ministry only when they exhibited singular gifts for the work. They were regarded as exceptions to the rule. This view was held by the Fathers in this country, and it has shaped the policy of the Reformed Dutch Church on this matter down to the present time. While in most of the denominations theological schools have been established on the ground of usefulness and expediency, in ours they are made a necessity. By the Constitution no man can be admitted to an examination for license by a Classis without a certificate given by the professors of one of the Theological Schools of the Church, declaring that he has pursued in it the course of studies prescribed by the General Synod, and for the full term of three years. Dispensations from some or all of the constitutional requirements are granted in special cases by the Synod for good cause and on recommendation of a Classis.

While, therefore, the Congregational and Presbyterian Churches in this country began at once to raise up ministers for themselves, and had their Councils or Presbyteries to ordain, the Dutch Churches were powerless in the matter, and thus were placed at a great disadvantage. The American Episcopal Church also suffered much in a similar way, for she had no Bishop, and consequently no power of ordination until after the Revolution.

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*The word Academy in the language of the times meant College or University.

It seems strange to us that the churches could have continued to exist for three generations under this state of things; for more than a hundred years had passed before the first steps were taken toward the founding of an institution for ministerial education.

Under stress of necessity something was here done, but more or less irregularly, in the matter of ordination. From the first planting of the Church, in 1628, until 1747, a period of 119 years, there were just eight ordinations of ministers for the Dutch Churches. The first Dutch minister ordained in this country received his ordination from a Classis specially constituted for that purpose, composed of the four ministers who were at the time (1679) in the country, and whose action was subsequently ratified by the Classis of Amsterdam. Another one was ordained in 1710 by a single minister, who was rebuked by the Classis for his irregular act. Another was ordained in 1727 by a Congregational Council at New Haven. Another was ordained in 1729 for the German Reformed Church, which was at that time under care of the Classis of Amsterdam, by two pastors of the Collegiate Church of New York, who had been authorized by the Classis of Amsterdam to perform the act. Another was ordained in 1736 by two ministers authorized by the Classis of Amsterdam. Another was ordained in 1737 by the Presbyterian Synod of Philadelphia, to serve the German Churches in the vicinity of that city. Another was ordained the same year by two ministers on their own motion. After having served in the ministry for ten years he submitted (the validity of his ordination having been questioned) to a new examination and to re-ordination. The last one was ordained by a single minister in 1741, who in 1744 re-ordained him by permission of the Classis of Amsterdam, in order to satisfy those who found fault with the first ordination.

This preliminary history fitly leads to a consideration of the methods and agencies that were then proposed, and to some extent used in providing the Churches with pastors before the election of the first Professor of Theology.

CHAPTER II.

PROPOSED METHODS. 1747-1784.

COETUS ESTABLISHED—EXAMINATIONS BY THE COETUS PERMITTED—FORBIDDEN—COETUS SEEKS TO BECOME A CLASSIS—MINISTERS WITHDRAW FROM IT—COETUS AND CONFERENTIE CONTROVERSY—PROFESSORSHIP OF DIVINITY IN KING'S COLLEGE—FRELINGHUYSEN'S EFFORT—THE AMERICAN CLASSIS—FIRST CHARTER OF QUEEN'S COLLEGE—UNION WITH PRINCETON COLLEGE PROPOSED—SECOND CHARTER OF QUEEN'S COLLEGE—ARTICLES OF UNION—EFFORTS OF THE TRUSTEES AND SYNOD—ACTION POSTPONED—LIVINGSTON AND MEYER ELECTED.

I. THE COETUS.

The formation of a Coetus or Assembly of ministers and elders to consider ecclesiastical matters "in subordination to the Classis of Amsterdam," was at length agreed upon. The Classis itself had suggested and recommended the formation of this body as early as 1736; and yet for some reason not known, the granting of the application of it, made in 1738, was delayed nine years. By the fundamental articles of the Coetus it was provided that a general letter should be sent by this Assembly to the Classis every year "to make known to it the ecclesiastical condition of the congregations in these provinces." It was also provided that, "Henceforth it shall be expressly stipulated in all calls that the minister shall belong to the Coetus, and hold himself subject to it." The first meeting was held in New York City, Sept. 8th, 1747, and five ministers and five elders were present. At this meeting the student, Benjamin Vanderlinde, asked (permission having been granted by the Classis of Amsterdam) that he might be admitted to examination for licensure, which request was granted. In the light of this case it appears strange to us that the subject of the examination and ordination of candidates for the ministry is not even alluded to in the fundamental articles of the Coetus. But as Mr. Vanderlinde had, previously to the establishment of the Coetus, obtained permission from the Classis of Amsterdam to be examined by the proposed body when it should be established, we would naturally infer that it was understood, though not expressly mentioned, that this was to be one of the functions of the Coetus, to be exercised strictly

in "subordination to the Classis." But this was not so. The Classis intended this to be a special case, and not one which was to be regarded as a precedent for the encouragement of others to make applications of this sort. The Classis had written, eight years before, that they would allow a Coetus under the "express condition that care was taken not to have a word uttered against the doctrine, and to have no preparatory or final examinations for candidates or ministers." But the Coetus promptly assumed that this case was intended to be a precedent, and that a favorable opportunity was now presented for meeting the general pressing need of the Churches. It acted immediately on this assumption by adopting the following legislation on the subject:

1. "That henceforward in all these cases, a student shall pay for his preparatory examination eight pounds,* New York money; four of which must be paid before he is allowed to appear, in order to prevent any one from coming rashly before us and putting the Coetus to needless expense in case of his unfitness, and the remainder when he shall be approved. The final examination shall be at the expense of the congregation which calls the candidate, and they shall pay twenty pounds ($50) New York currency, in order that they may not, merely out of a so-called economy, be driven to the preferring of those who pursue their studies in this country.

2. That no student shall undergo the preparatory examination, except in a regular systematic manner, not only upon Theology, but also upon the original languages of the Bible, as is commonly done in the Rev. Classes of the Netherlands."

It was determined that "henceforth no preacher nor preachers, apart from the Coetus, shall undertake on behalf of any student, to solicit from the Rev. Classis authority or power to qualify him; but this shall pertain to the Coetus, before whom the student shall present himself with sufficient testimonials from his teacher or teachers, in order to ask the Coetus itself to write for him to the Rev. Classis."

It is clear from this action that the Coetus did not propose to open the door very widely for the admission of incompetent

*Twenty dollars: a pound being two dollars and fifty cents.

and uneducated persons into the ministry. And yet, after two examinations of students for licensure had been held, viz: those of Vanderlinde and Leydt, the latter of whom became pastor at New Brunswick, and one, that of J. H. Goetschius, for ordination, the Classis forbade the Coetus to make any farther applications of this sort, doubtless fearing that an imperfectly-educated ministry would thus come in, and also that the young progressive element would by this means obtain a predominating influence in the American churches. The older ministers who had come from Holland universities, naturally thought that this liberty was fraught with danger, and the influence of their opinions on the members of the Classis must have been great.

The Coetus readily submitted to the action of the Classis, for in a letter dated Oct. 18, 1749, they say: "The Rev. Assembly will please to observe, that, whereas we have been warned henceforth not to make the least request for permission to examine any one for the ministry, (although the Coetus felt itself bound to make application for Peter DeWint, the candidate whose testimonials from the Church and the Classis are sent herewith), we acquiesce entirely therein." However, at their earnest solicitation, two other students were subsequently permitted to be examined, licensed and ordained, viz: Samuel Verbryck and David Marinus.

But this prohibition could not make a final settlement of the matter. On the contrary, it hastened the coming of the inevitable crisis, though the disappointment at the time was great; for the movement was checked just as it was beginning to fulfil the promise of important results. The Coetus, finding it impossible with its very limited powers to render much service to the churches, at last resolved unanimously, on the 19th of September, 1754, to apply to be made a Classis, with full powers to examine, license and ordain, and to administer discipline, provided the Consistories and congregations should agree to the measure.

But before the reports on this question could be received from the churches, a movement was made that completely changed the condition of things, disturbed the peace of the churches, and put back the causes of ecclesiastical independence and ministerial education. It was the opposition that

was raised against this movement of the Coetus, and which was connected with a plan for the establishment in King's College, New York, of a Professorship of Divinity for the Dutch Church.

We cannot learn from the minutes of the closing meeting of the undivided Coetus of September, 1754, that serious opposition was made at the time to the proposed action on the change into a Classis. On the contrary, it is recorded "that the President requested the members severally to state their views on the subject. Some of the brethren advised that things should remain *in statu quo*, but others that there should be a change to a better form. The conclusion to which they came with 'sufficient unanimity,' was, that the Coetus should seek to be changed into a Classis, the precise form to be for future consideration." The draft having been again read, it was *unanimously* approved and ordered to be signed by the President and Clerk, which was then done. It is recorded that the "Assembly, well satisfied with the harmony and love which had prevailed, separated with thanksgiving and prayer to God." The whole proceeding appears to have been conducted in a temperate spirit, to a conclusion acquiesced in by all.

Why then did the Rev. J. Ritzema, who was the President of the Coetus at this last session, and others repudiate this action, secede from the Coetus, declare it to be broken up, set their faces against the formation of a Classis, and place themselves again under the immediate care of the Classis of Amsterdam? We cannot but suspect that they became alarmed, foreseeing that power would pass into the hands of the younger ministers, who were active, progressive, radical and determined, and that the old conservative element would be henceforth in a hopeless minority. In fact, in their letters to the Classis of Amsterdam, they expressed themselves strongly against the principle that questions should be determined by a majority of voters. They may have honestly thought that the interests of the Church would fall into unsafe hands. But they saw also just at this time an opportunity for securing Theological Education, which a few of them would be able to control; and who will dare to say that this did not have an influence in them? Of this we will speak more fully in another place. There was now developed a very strong feeling of opposition

to the change which had been agreed upon; and it was useless to apply to the Classis of Amsterdam under the circumstances. Five of the ministers who professed this feeling met informally "in Conferentie," which became their party name, on the 30th Sept. 1755, and united in a letter to the Classis of Amsterdam. Meetings were afterwards held by them and others who joined them, and letters were sent from time to time to the Classis, full of complaints of the acts of the Coetus party and of abuse of its members. They formally organized in 1764, claiming to be the original Coetus, whose articles they adopted and each one subscribed. Their last meeting was held in October, 1767. By permission of the Classis the Conferentie ministers in 1765 examined and ordained one candidate, Gerrit Lydekker, who had studied under Ritzema, Kalls and Goetschius.

But what became of the Coetus? It continued to exist and act, after the secession of the Conferentie in 1754. This is evident from the letters of the Conferentie, from various tracts of the times, and from other documents; although the minutes of their meetings are, we fear, irrecoverably lost. The minutes of the meetings that had been held previous to the secession were retained by Mr. Ritzema, and he justified himself in keeping possession of them on the ground that the Coetus was a defunct body, and that he, as the last president, was the lawful custodian of the effects of the deceased. The Conferentie recorded their letters and proceedings in the same book that contained the minutes of the Coetus.

Not only did the Coetus continue to live, but it had converted itself into an independent Classis. It took the responsibility of performing all the functions of a Classis, and doing what it could to supply the needs of suffering congregations by examining students and putting them into the pastoral office. Nine young men were inducted by this independent American Classis into the ministry.*

*Their names were Henricus Frelinghuysen, Jacob Rutsen Hardenbergh, —— Barcolo, Jacobus Van Nist, John M. Goetschius, Henricus Schoonmaker, Benjamin DuBois, Martinus Schoonmaker, Dirck Romeyn. These men had studied under various ministers as Dorstius, Frelinghuysen and others. This method was regarded by the Coetus as temporary. The establishment of an Institution with professors of Theology was ever kept in view.

This course of the Coetus irritated the members of the Conferentie, as their own letters to the Classis abundantly prove. The churches were divided, and the controversy was carried on with much feeling during fifteen years.

The Classis of Amsterdam was greatly moved by these dissensions, and earnestly exhorted the parties to cultivate brotherly love, and to pursue the things that make for peace. The Classis could not but feel a true and deep interest in the American churches, some of which had been planted more than a hundred years before, and had been carefully nurtured by her for successive generations. The claim for freedom and independent authority looked like a proof of ingratitude on the part of children for whom so much had been done. The Classis reminded them that nothing had been received from the churches in America but care and anxiety. Very likely the Classis thought that the best interests of the churches and the cause of religion demanded a continuance of parental care and authority. It was so represented to them by the ministers of the Conferentie, some of whom were native Hollanders, with whom they were personally acquainted, and who were confessedly the most learned Dutch ministers in the country. Ecclesiastical independence was, according to them, fraught with disaster, and was it not the duty of the Classis to save these churches from ruin? Mingled with such views there was doubtless a natural reluctance to part with authority that had come down as an inheritance from their fathers.

The Classis of Amsterdam and the Synod of North Holland were both greatly offended by the tone of two pamphlets of the period, from the pen of Rev. John Leydt, minister at New Brunswick. He took very radical views and expressed them in unambiguous and forcible Dutch terms, utterly repudiating the authority of the Classis over the churches in this country, and claiming not only that they were competent to manage their own affairs, but that in the nature of the case they had full and unrestricted authority to manage them, under the Great Head of the Church, and in accordance with the rules and orders of the Synod of Dordrecht. He denied that either churches or ministers belonged in any way to the Classis of Amsterdam. His pamphlets were answered by Mr Ritzema. This

controversy did not tend to immediate peace. The Classis and Synod declared that they had been insulted and outraged by the manner in which Mr. Leydt had expressed himself.

Yet in all this strife there was an educational process. It prepared all parties for the inevitable coming event, the establishment of Ecclesiastical independence. Already all parties, Classis, Coetus, Conferentie, were agreed in the general idea that in some way a ministry must be raised up in America for the American churches, and that an Educational Institution must be provided for the purpose. But what should that Institution be? The Coetus advocated an independent denominational College, which should be entirely under the control of the Dutch people, and in which the classics, philosophy, etc., should be taught as well as divinity. The Conferentie, or at least the active members of it, wished to establish a professorship of divinity in connection with an already existing College, and which was under the control of another denomination. The Classis of Amsterdam expressed itself as ready to fall in with any plan that might be agreed upon, but could do nothing so long as the parties here were so widely divided. It is usually thought that the Conferentie were opposed to the introduction of theological education here, which is not the case. They were, besides denying the authority of the Coetus, opposed to its methods of examining and ordaining men who had pursued their preparatory studies with pastors here, but they were the first to move openly for the establishment of a professorship of divinity.

We now go back to the secession from the Coetus, which took place in 1754. We said that just at the time an opportunity was presented for securing theological education by a method which a few of them would be able to control, and that this doubtless had its influence. We referred to:

II. THE PROFESSORSHIP OF DIVINITY IN KING'S COLLEGE.

The citizens of New York had long hoped for the establishment of a College among them, so that their sons would not be obliged to resort to neighboring States to procure a liberal education. But difficulties were in the way, arising from the fact that the people were of various nationalities and religious denominations. The non-Episcopalians jealously watched the

English authorities, dreading the establishment of a State Church, in regard to which the Ministry Act of Gov. Fletcher, in 1693, had naturally awakened their fears.

However, they made a beginning by raising a fund for the "encouragement of learning," by means of successive lotteries, authorized by acts of Assembly, the first one of which was passed in 1746. In 1751 the moneys, amounting to £3,443 18s., were placed in the hands of ten trustees, seven of whom were Episcopalians,* two Dutch Reformed, and one Presbyterian; it being understood that the fund was intended for the founding of a College. The fact that Episcopalians were so largely in the majority in this Board of Trustees naturally awakened suspicion and alarm, which were increased by rumors that it was their intention to obtain, if possible, a College that should be under the control of the denomination of Christians with which they were connected.

The sole representative in this Board of the English Presbyterians was William Livingston, a young lawyer, who was subsequently Governor of the State of New Jersey, Member of Congress and General in the War of the Revolution. He was strongly opposed to the establishment of a College that should be under the control of any one denomination. He contended that as the proposed College was to be for the benefit of the people at large and would be dependent for students and money on all the religious denominations, and the Assembly had voted funds for its establishment and support, it would be wrong to place it under the predominating influence of any one denomination, and certainly not of the Episcopal, which was by no means the largest of the Churches represented by the ten trustees. He edited the *Independent Reflector*, in which he published, during the year 1753, a number of vigorous articles, in which he contended that the College should be established, not by royal charter, but by an Act of Assembly, and "on a basis the most catholic, independent and free." He afterwards advocated the same views in a number of articles in the New York *Mercury* over the signature of "The Watch Tower."

* Six of these were members *ex officio*, viz: the eldest Councillor of the Province the Speaker of the Assembly, the Judges of the Supreme Court, and the Mayor of the City of New York.

Public sentiment was so influenced by these articles that an application for a charter was delayed. But Trinity Church furnished a powerful argument in favor of action by renewing, in 1754, its offer, first made in 1752, to give the land needed for a site for the College. The first offer had been unconditional; to the second were added the conditions that the President should always be an Episcopalian, and that the Book of Common Prayer should be used in the chapel services. To this Mr. Livingston strongly objected in a protest read to the trustees, May 16, 1754, containing "twenty unanswerable reasons" against the proposed charter. Why the two Dutch trustees did not unite with Mr. Livingston in this protest we do not know. They may have thought that these conditions might well be submitted to for the sake of the valuable property that was offered by Trinity Church. Perhaps they had a hope that these conditions would, after all, not be insisted on, and perhaps they did not appear as objectionable to them as they did to Mr. Livingston. There may be a secret history connected with this matter, of which we are ignorant.

The majority of the trustees refusing to be convinced by the "twenty unanswerable reasons," immediately presented a petition to the Hon. James De Lancey, Lieut. Governor of the Province, for a charter for a College, whichsh ould contain the conditions made by Trinity Church, and this was laid by him before the Council, May 28, 1754. A favorable report was adopted, and it was ordered that a draft of a charter should be made in accordance with the prayer of the petitioners. Two members of the council, however, protested against this, and their protest and reasons were placed in the record. Thus the matter rested for nearly six months. The reasons for this delay may be easily imagined. There was a strong and by no means decreasing opposition to a charter with the conditions we have mentioned. We must also remember that while the Lieut. Governor was competent to grant a charter, the Legislative Assembly, which was composed of delegates of the people at large, had control of the funds which had been raised, and which were in the hands of the ten trustees. The Assembly had also on the 4th of July, 1753, appropriated £500 ($1,250) per annum for seven years, to be used for the payment of the

salaries of instructors in the College. It was not wise to press this charter until the temper of the Assembly and its view about these moneys should be known.

It was while the matter was in this state that the withdrawal of Rev. Mr. Ritzema and the Church of New York from the Coetus took place. The Consistory, on the day of its withdrawal from the Coetus, resolved to apply to the Assembly for a Professorship of Divinity in the intended College, for the benefit of the Dutch churches in this country.

Their petition was presented to the Assembly Oct. 25, 1754, and in it they stated their belief that a College for the instruction of youth in sound literature would be very advantageous in general, but that the Dutch churches would lose a main advantage unless provision was made for a Professor of Divinity for their benefit, "which they prefer to every other benefit expected from a public seminary of learning"; and they urged the facts that otherwise, students for the ministry would be obliged to spend years in foreign countries at vast expense; that the establishment of such Professorship would make the College more numerous and flourishing; that the chief support of the College must come from the Dutch, as they were most numerous in the province, and that they would be the greatest benefactors of the College in the way of pecuniary contributions. They therefore prayed for the establishment of such Professorship.

The Consistory did not go with their petition for a Professorship of Divinity to the Lieut. Governor and ask for a modification of the charter that was in his hands, but they went with it directly to the Assembly, and asked that body to consider their request when the subject of the establishment of a College should come up. Why did they pursue this course? It was not because they thought that their chances for success were more favorable with the Assembly than with the Governor, nor because of the probability that the royal charter would remain unsealed on account of the popular opposition. It was because they were dissatisfied with the charter itself, about which they afterwards expressed themselves very clearly and strongly,in their censure of Ritzema, Aug. 11, 1755: "And seeing that since that time some persons have obtained a charter

for a College for the English Church, whose fundamental articles are opposed to the object of the Provincial Academy, and which is so strictly limited that almost no privileges or liberties are left to induce other denominations to unite with them, but only a small number of trustees or governors of the college who are not of that church who can easily be overborne in voting by those of the English Church, which has given much offence and dissatisfaction here, especially to those who have at heart their rights and privileges":—therefore the Consistory agreed with Livingston and his party, in looking to the Assembly for the establishment of a Provincial College, and in regarding the royal charter with disfavor. They by this means incurred the displeasure of the Lieut. Governor. This petition of the Consistory, and the action of the Assembly a few days after it had been presented, no doubt hastened the signing and sealing of the charter.

The ten Trustees having been required by the Assembly to make a report on the state of the funds, did make such report Nov. 1, 1754. It was very brief and meagre. Mr. Livingston presented a minority report of considerable length, in which he reviewed the whole subject, and urged his "twenty unanswerable reasons" against any action of the Assembly that should favor the charter, which had been placed in the hands of the Lieut. Governor, and was awaiting his signature. His report produced a great impression on the Assembly, which allowed him to bring in a bill for the establishment of a College in accordance with the views expressed in his report. After the second reading of his bill the further consideration of it was postponed on account of its great importance, and of the lack of time to give it due consideration. It was ordered to be printed, so that the sentiments of the people might be ascertained.

The prompt and favorable action of the Assembly on Livingston's report, alarmed the friends of the charter. They feared that the sealing of it would be retarded, and some would have consented to this as expedient under the circumstances. But the Lieut. Governor determined to settle the matter at once, and on the day after Livingston's report had been presented to the Assembly, he affixed the seal to the charter. It

appeared for a time as if there would be two Colleges. But it is likely that when the Assembly gave leave to Livingston to prepare his bill, they were not aware that the charter had already been sealed.

When the charter appeared, it was, of course, found to contain the conditions made by Trinity Church about the Presidency and the use of the Book of Common Prayer. Of the Governors (Trustees) named in the charter seventeen were such, *ex-officio*, and were chiefly Episcopalians, and of the twenty four besides, there were eight from the Dutch Church and two "Dissenters."* It was constituted an Episcopal College, by which we do not mean, that anyone outside of the Episcopal Church should be excluded from its privileges, but that it was to be under decidedly Episcopal influence. The opponents of Livingston's views were successful.

Of course the Dutch people were greatly disappointed, not because the charter failed to contain provisions for a Dutch professorship, for they had not petitioned the Lieut. Governor for that, but had passed him by, and gone to the Assembly with their petition, and he was certainly not in a mood to show them any favor. They were disappointed, for their opportunity seemed to be lost. The Lieut. Governor had stolen a march on the Assembly, and sealed the charter before that body could take final action on the bill of Mr. Livingston.

The friends of the charter rejoiced, but with fear and trembling. In view of the great favor with which Livingston's report had been received by the Assembly, of the readiness with which his bill had been passed to a second reading, and also of the popular dissatisfaction with the conditions of the charter, they became alarmed, fearing that a successful effort might be made to withold from them the money that had been raised by the lotteries, and also to withdraw the grant of £500 per year for the payment of the salaries of the instructors. They were somewhat relieved by a suggestion that was made by some Dutchmen that the £500 might be furnished by the Dutch people, if needed, provided that the Professorship of Divinity

*The Dutch were not called Dissenters because of their connection with the State Church of the Netherlands, and because their ecclesiastical rights had been guaranteed by the Articles of Surrender in 1664.

which they desired were secured to them by an addition to the charter.

Rev. J. Ritzema, the senior minister of the Dutch Church in New York, was one of the forty-one Governors of the College, and he was determined that this professorship should be obtained if possible. It was suspected that he was not unwilling to be the incumbent; his friends desired to have him in this position, to which indeed he was likely to be appointed; his own consistory having the power, and he moreover being well qualified for the office. At the first meeting of the Governors held on the 7th of May, 1755 "after the acceptance of the Charter, the speech of the Lieut. Governor, and the reply of Mr. Chambers, the Rev. Mr. Ritzema, senior minister of the Reformed Protestant Dutch Church, among other things addressed by him to the Lieut. Governor remarked, that he was sorry to have observed the differences and animosities in the Province touching several restrictions in the Charter. He expressed his hope that some means might be fallen upon to heal them; and his belief that it would conduce greatly to that end if his Honor would be pleased to grant, either by addition to the Charter, or in such other manner as should be thought most proper, that there should be established in the College a Professor of Divinity for the education of such of the youth of their Church as might be intended for the ministry, with a suitable allowance of salary, and to be chosen by the consistory of that Church for the time being. Lieut. Governor DeLancey in reply expressed his approval of Mr. Ritzema's suggestion, and his willingness to grant any application in accordance with it that the Governors might address to him. The Governors at once unanimously adopted Mr. Ritzema's proposal and appointed a committee to prepare their petition accordingly; which being reported at their next meeting and approved, the same committee was directed to present it, and at the meeting after, on the 3d of June, Mr. Banyar, Deputy Secretary of the Province, delivered to the Governors his Majesty's additional Charter, making provision for the establishment of a Professor in Divinity, according to the doctrine, discipline and worship established by the National Synod of Dort."

This account of the proceedings connected with the grant of the supplementary charter is no doubt correct, and yet somewhat misleading, if we do not read it by the light of the preceding history. It is claimed that this transaction shows "how little the conditions which exposed the College to so much obloquy were considered at the time by dispassionate men as stamping the Institution with any bigoted or exclusive character." While we are far from intimating that there was the least reason for this obloquy, we yet fail to see how this particular transaction can under the circumstances be regarded as a proof of notable, Christian liberality.

The subject of this Professorship was not a new one, as the account of Mr. Ritzema's action would lead one to suppose. The application for it to the Assembly had been made more than six months previously, and the Governor had been incensed thereby, and he needed to be pacified. On the other hand the Governors of the College were bound to regard its interests and to consider that these would be seriously affected if the Dutch should continue in a state of alienation from the college. They could not but feel the force of the arguments presented in the petition of the Consistory. They wanted students and moneys. The hint about the £500 per annum which the Dutch might give for payment of salaries, did not probably drop into listless ears. The ready grant of this additional charter may have been prompted by Christian liberality, but that liberality was in harmony with mercantile sagacity.

But nothing came of this plan of Ritzema. It was not possible for it to succeed. The Dutch people who engineered the last proceeding had a very small following. They consisted mainly of Dom. Ritzema and his personal friends. The Consistory of the Church of New York, which had in the first place petitioned the Assembly for a professorship, refused to have anything to do with it when offered in connection with a charter. They were dissatisfied with the terms of the charter and with the constitution of the Board of Governors, and they were unwilling to think of placing their professor in subjection to it, constituted as it was. They censured Mr. Ritzema for having,

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* History of Columbia College, New York, 1876.

under the circumstances, allowed himself to be qualified as one of the Governors, and for having moved for this supplementary charter without their knowledge, advice or counsel; and they declared concerning this charter that it "in no respect answers to our conception of what would be advantageous for the upbuilding of our Church, and is dearly bought, since it is so fettered by the jurisdiction of other parties that the liberties and rights therein given to the Low Dutch are nothing but a fair show."

III. FRELINGHUYSEN'S EFFORT.

It was not to be expected that the Dutch Churches in the other parts of the country should favor a professorship which, though intended for the benefit of all, was yet to be filled by the Consistory of one congregation, though it was the Metropolitan Church, and to be under the control of a Board of Governors which was not in sympathy with the Dutch Church. The plan was also entirely contrary to the project which had all along been contemplated by the members of the Coetus, for an independent College to be entirely under the control of the Dutch people. Opposition was aroused at once, and measures were promptly taken to carry out the idea of the Coetus. Rev. Theodorus Frelinghuysen, of Albany, assumed the leadership in the matter. He started from his home in midwinter, Jan. 1, 1755, after the failure of the first effort for the King's College Professorship, before the additional charter had been applied for, and while the friends of the measure were probably contemplating a new effort. Mr. F. visited the churches on the east and west sides of the Hudson, and also in New Jersey, and obtained signatures in favor of a college for the Dutch alone, his plan being to obtain pecuniary aid from Holland. He assumed the responsibility of calling an extra meeting of the Coetus for the 30th of May, 1755. The Coetus at this meeting claimed to be an independent Classis, and thenceforth performed the acts pertaining to a Classis. It also commissioned Mr. Frelinghuysen to go to Holland and solicit funds for the establishment of a College. Various reasons hindered him from starting on his mission until the latter part of 1759. The divisions of the Church were of such a

character and had produced such a sentiment in Holland that little or no help could be obtained there. Mr. F. was accidentally drowned on the return voyage in the neighborhood of Sandy Hook.

IV. THE FIRST CHARTER OF QUEEN'S COLLEGE.

The next effort was made by members of the Coetus party, under the leadership of Rev. Samuel Verbryck, of Tappan. Application was made by them to the Governor of New Jersey for a charter, as early as 1761, which was refused. Applications were made to subsequent Governors, and finally a charter was granted, Nov. 18, 1766. We cannot find this charter on the public records of New Jersey, but that it was granted is beyond question, as a call for a meeting of the trustees is found in three successive issues of the New York *Mercury* of April 20th and 27th and May 4th, 1767. The Conferentie favoring the King's College Professorship were considerably exercised by this movement, and did not waste good words on Mr. Verbryck and his associates. In their letter to the Classis of Amsterdam, dated Feb. 25th, 1762, they say:

"Since our meeting a notable division has occurred in the village of Tappan, which we briefly mention that you may see what a turbulent fellow there is among that people. The minister, without direction from the Congregation or Consistory, had engaged, with other ministers of the so-called Coetus, to obtain from the Governor of New Jersey a charter for the erection of an Academy in the Province. Thirty-eight families took this so ill that they refused to pay the Dominie's salary, and when asked the reason of their refusal, assigned this, which, however, was not admitted. The minister still adhering obstinately to his purpose, used all means to accomplish it, and when refused by one Governor sought it from his successors." In their letter of Oct. 7, 1767, they say, referring to the same movement: "Satisfied ourselves with the plan of getting a Professor" [of Theology] "in our Academy" (*i.e.*, King's College], "we perceive, nevertheless, that there is another scheme laid in regard to a new Academy to be erected in New Jersey, by which a student is to be sent hence to the University of Utrecht, where, through the favor of a certain Professor of

Theology, and some others, he is to be received and study four years, and then come back as a Professor of Theology. This is a matter we must commit to the Rev. Classis, to see that no theological Faculty, or any Classis undertakes the management of the New Netherlands Churches, which has been entrusted by so many decrees of Synods, and still is intrusted to the care of the Rev. Classis of Amsterdam."

Why a College did not go into operation under this charter we cannot say. But inasmuch as a new charter was obtained shortly afterwards by the same persons, in which it was expressly stipulated that the English language should be taught, and that the minutes of trustees and all accounts be kept in that tongue, we surmise that the first charter did not contain such requirement, and that on reflection the trustees concluded that this was a serious if not fatal defect. The English language was making such rapid inroads on the Dutch that it required little sagacity to foresee that a College using the latter exclusively, would at once begin to die a lingering death. Those who were opposed to the charter, said that the Governor declared that he had been deceived, thinking that he was granting a charter to people who had continued ecclesiastically subordinate to the Netherlands, and that he would not help the matter any further. They, moreover, said that the Trustees were divided among themselves about a location, Leydt wishing to have the College on the Raritan, Goetschius at Hackensack and Verbryck at Tappan; and besides that, they had no money to carry it forward. Whatever may have been the reasons for it, the fact is clear that the movement came to nothing.

V. PROPOSED CONNECTION WITH PRINCETON COLLEGE.

The College of New Jersey received its first charter in 1746, and was opened for students, at Elizabethtown, in May 1747, under the Presidency of Rev. Jonathan Dickinson. The first charter was superseded by a second one granted by Governor Belcher in 1748. Under the next President, Rev. Aaron Burr, the College was removed to Newark where Mr. Burr resided. In 1750, the Trustees being in quest of a permanent site for the Institution, proposed to the two "towns of Brunswick and

Princeton" that they should compete for it. By making offers of money and lands, Princeton took the prize; the Trustees fixed the permanent location of the College there in 1752, and the erection of Nassau Hall, so named in honor of William III., was immediately begun.

Amid the diversities of opinion, and the distractions that existed in the Dutch churches, it is not strange that the thought should have occurred to many that some sort of a union with the College at Princeton might be effected, and thus theological instruction be secured. The Presbyterians, who had come from Scotland, differed little in doctrine and policy from those who had come from the Netherlands. Besides, this College was in the neighborhood of the Dutch people, and in the midst of those who lived at the southern extreme of the Dutch churches. Several young men from Dutch families studied and were graduated at Princeton, among them Jacobus Frelinghuysen, Dirck Romeyn, and Elias Van Bunschooten, and at different times Dutch ministers, as John Leydt, John Frelinghuysen and Lambertus de Ronde, were among the trustees.

Rev. Lambertus de Ronde was one of the ministers of the Collegiate Dutch Church, next to Ritzema in the order of seniority, and a Trustee of Princeton College at the time of which we are writing. On the minutes of the Trustees, of the date of June 25th, 1766, we find the following entry:

"The Rev. Mr. de Ronde having laid before this Board a plan for the introduction of a Professor of Divinity, to be obtained from Holland for the service of the Dutch as well as the English Presbyterian churches in these parts, the Trustees having maturely considered the same, are of opinion that the proposal is not yet ripe for prosecution, and therefore defer the further consideration of it to the next meeting." At the next meeting held Sept. 24, 1766, it was again deferred for further consideration, and this was the end of the matter.*

We have no means of ascertaining what was the precise nature of this proposition of de Ronde, nor whether there was a party supporting him. He certainly did not voice the general sentiment of the Dutch people. His senior colleague, Ritzema,

* McLean's History of Princeton College, vol. 1, p. 265.

and other Conferentie leaders, could not have favored it. Some of the members of the Church of New York may have been in sympathy with de Ronde, but the members of the Coetus, representing the large majority of the churches could not have favored the project, for they were at this very time pressing their petition for a charter for Queen's College, which they actually obtained in November of the same year. These reasons were certainly sufficient to justify the Trustees in saying that "the proposal was not yet ripe for prosecution," and in deferring action on it. The case would have been very different if the Dutch churches, or the major part of them, had authorized the proposal. Besides, this was an English College, the English was the language of the schools, courts, legislation, and of business generally, and it would not have been wise for the Trustees to establish a Professorship to be filled by a man from Holland, and who was not likely to meet the wants of English Presbyterian students. This view is supported by the fact that they did immediately afterward elect the Rev. John Blair to be Professor of Divinity in the College.

Shortly after this abortive effort of De Ronde, the Classis of Amsterdam, distressed by the condition of the Church in America, and earnestly desirious of bringing the parties into a state of harmony, and removing all the difficulties of the situation, wrote to both the Conferentie and Coetus, informing them that they were preparing a Plan of Union, which they hoped would be acceptable to both parties, and would also be approved by the Synod of North Holland. They said that they disapproved entirely of the Professorship in King's College, and of Ritzema's course, and expressed their opinion that he had damaged the Church of which he was a minister, by taking the oath of a Governor in an Episcopal College. They advised the Coetus, on the other hand, to abandon for the present the project of an independent College. They had no objection, they said, to such an Institution, but it was to be considered that it could not be a success, unless it had the sympathy and favor of the undivided American Church, and also that a great deal of money would be needed both for its establishment and its maintenance.

They therefore recommended and strongly urged that the

parties should forgive and forget the past, bury their animosities, and unite in procuring a Professor or Professors of Divinity from the Netherlands, to be located at Princeton, and there prepare the Dutch theological students for the ministry. They also suggested that an arrangement be made with the Trustees so that these students might enjoy the instructions of the Professors of the College, and the Dutch Professors of Divinity might render some service to the College in return. It was also suggested that a Lector might be appointed to teach the Dutch language, so that it might be kept alive as long as possible. This Plan was urged as the most economical, and under the circumstances the most, if not the only, practicable one. It differed from that of De Ronde, in that the Professors of Divinity were to be called from the Netherlands by the Dutch churches, and not by the College authorities, and were to remain in close connection, as were all the American churches, with the Mother Church. The College and the Dutch Professorate were to be independent of each other, yet working together according to terms of agreement.

It is interesting to know that the Rev. John Witherspoon, D.D., was visiting Holland about the time that this correspondence was carried on. He had recently been elected President of Princeton College, and he was inaugurated Aug. 17, 1768. "At the request of several friends of that College," he made this visit before coming to this country, and the Trustees acknowledged that he had there done "eminent service" for the College, and they directed that the expenses of his visit should be paid by the Treasurer. What that "eminent service" was, we are not informed. Dr. McLean says: "It no doubt consisted in part in a successful effort to enlist the kind feelings of sundry friends of religion and learning in behalf of the College, and to prepare the way for benefactions in books, apparatus, and gifts to the College treasury."*

We have no reason to think that Dr. W. went to Holland with the express purpose of preparing the way for a closer alliance of the American Dutch Church with Princeton, nor does it appear that the friends of the Institution had this in their minds when they proposed this visit. But it is certain

* McLean's History of Princeton College, Vol. I., p. 301.

that Dr. W. had much intercourse with the Professors and Divines in that country, and that he made a very favorable impression on them; and we may believe that their zeal for the alliance with Princeton was not diminished by their personal acquaintance with the President-elect. Mr. Livingston, then a student at Utrecht, was intimate with him, and they conferred together about the distressed state and pressing want of the Dutch Churches in America, and of course they must have talked about the need of provision for theological education. Mr. L. was so sanguine that the proposed Plan would be approved that he wrote to some friends in America, revoking a request he had made, that they should bear the expense of educating some "poor youth of piety and talents" in Holland, so that he might come back and be Professor of Divinity in the College (Queen's), for which a charter had been obtained in 1766.

"Acquainted," says Dr. Gunn, "with the high character of Dr. W. as a scholar and divine, it is not surprising that Mr. L. in his zeal should either have proposed or acceded to an arrangement, intended perhaps at the time to be merely a provisional one, and promising such immediate and incalculable benefits. It does not appear that a union of the Dutch and Presbyterian Churches was now even thought of, much less designed; but that a certain connection was to be formed with Princeton College simply with a view to the preparation of pious youth of the Dutch Church for the ministry, under the superintendence of a man in whose talents, piety and orthodoxy the Church at home and the Church abroad would have the most entire confidence."* But the state of things here was unfavorable to this proposition. Mr. Abram Lott, the friend and correspondent of Mr. Livingston, wrote to him: "As far as I can find, the whole Coetus with all their heart, (as I imagine they will write to the Classis,) as well as all the leading members of our Church will cheerfully agree to the plan [*i.e.*, of union], except to that part which relates to a local union with Princeton College, as it is apprehended much mischief would arise to our cause from a union with that or any other College at this present time."†

* Gunn's Life of Livingston. Ed. 1829, p. 192.
† Gunn's Life of Livingston. Ed. 1829, p. 195.

The Coetus, about the same time wrote to the Classis that the union proposed "was pregnant with difficulties," and that it was the "unanimous opinion" of the Trustees named in their charter that a Professor should be obtained from the Netherlands, and that, if favored by the Church there, they would be better able to maintain a College than any other Church in the Province.

Ritzema and his associates also wrote deprecating a union with the "Scotch Presbyterian Academy at Princeton" quite as strongly as the establishment of an independent College, and arguing in favor of that union with King's College which had been years before repudiated. And so the matter was dropped as impracticable.

VI. QUEEN'S COLLEGE SECOND CHARTER.

While the friends of the Church in Holland were urging an alliance with Princeton, and while the Conferentie ministers still greatly preferred the union with King's College, the members of the Coetus were pressing their application to the Governor of New Jersey for a new charter for Queen's College, so that the Professorship of Divinity might be connected with a literary institution of their own, and no alliance be risked with either King's or Princeton. On the 20th of March, 1770, they obtained from Governor William Franklin a new charter. The chief object of the petitioners was stated in the charter itself as follows:

"George the Third, by the Grace of God, of Great Britain, France and Ireland, King, Defender of the Faith, etc. To all to whom these presents shall come greeting: Whereas our loving subjects of the Protestant Reformed Religion according to the Constitution of the Reformed Churches in the United Provinces, and using the discipline of the said churches as approved and instituted by the National Synod of Dort in the years one thousand six hundred and eighteen and one thousand six hundred and nineteen, are in this and the neighboring Provinces very numerous, consisting of many churches and religious assemblies, the ministers and elders of which having taken into serious consideration the manner in which the said churches might be properly supplied with an able, learned and

well-qualified ministry; and thinking it neccessary, and being very desirous that a College might be erected for that purpose within this our Province of New Jersey, in which the learned languages and other branches of useful knowledge may be taught and degrees conferred; and especially that young men of suitable abilities may be instructed in Divinity, preparing them for the ministry, and supplying the necessity of the churches; for themselves and in behalf of their churches presented a petition to our trusty and well-beloved William Franklin, Esq., Governor and Commander-in-Chief in and over our Province of New Jersey in America; setting forth that inconveniences are manifold and the expenses heavy, in either being supplied with ministers of the gospel from foreign parts, or sending young men abroad for education; that the present and increasing necessity for a considerable number to be employed in the ministry is great; that a preservation of a fund for the necessary uses of instruction very much depends upon a charter, etc."

The charter was granted accordingly, and Trustees having been named in it, it was provided "that the said Trustees, from time to time and forever, hereafter, do elect, nominate, and appoint such a qualified person, being a member of the Dutch Reformed Church, aforesaid, as they or the major part of any twelve of them convened for that purpose, as above directed, shall think fit to be the President of the said College."

Also, "that the said Trustees do elect, nominate, and appoint a Professor in Divinity, who shall and may read lectures in Theology, instruct the students in the science of Divine truths and knowledge of the Holy Scriptures, who also may be President of the College or not as the trustees should see meet and convenient." It was also required that there should be one in connection with the Colleges who could instruct in the English language, and that the records and accounts should be kept in that tongue.

But the obtaining of this charter was not to be the final step, nor was the theological department provided for by it, to become the Theological School of the Reformed Dutch Church. In less than six months after this charter had been obtained another plan was presented to the churches, which

brought all parties into harmony and co-operation. This was

VII. THE PROFESSORATE OF THE PLAN OF UNION.

The Plan of Union proposed by the Classis of Amsterdam in 1768 had, as we have seen, failed on account of the proposed alliance with Princeton College. But the members of the Classis and others did not cease to consider the state of the churches in America. Mr. Livingston was just completing his studies, and he was about to come to New York to be a pastor of the Collegiate Church, to which he had been called, and he was earnestly desirous of beginning his ministry here with a united denomination, if possible. He and others saw that a union could not be effected if the Professorate were established in connection with any College. The plan was therefore modified accordingly. He acted very cautiously in the matter, quietly endeavoring to create a general and decided sentiment in favor of union, until the time should come for making an open and formal movement. After a year, having secured the approval and deep interest of the Church of New York, he induced their Consistory to invite all the ministers with delegated elders to meet in Convention to consider the Plan. This Convention was held Oct. 15th, 1771, in the city of New York. Dr. Livingston was made President, and the Plan was unanimously and heartily adopted. It was then sent to the Classis and received its approval.

By her earnest and successful endeavors for the union of the Coetus and Conferentie parties, the Church of New York did a splendid service to the denomination. That Church was in a most favorable position to be an efficient mediator and peacemaker. She had, it is true, withdrawn from the Coetus at the first, but had never taken part in the controversies which had rent many of the churches asunder. In fact, she had rebuked her own pastor for his course, and had refused to allow her elders to meet with the Conferentie. Her correspondence with the Classis of Amsterdam showed a disposition and desire to do everything in her power to promote the union. Her services were appreciated and acknowledged by the Classis.

It was provided by the Plan that preparatory and final examinations should be conducted by what was called the General

Body or Assembly, and that one or two Professors should be chosen to teach Didactic, Polemic, Exegetical Theology, etc., from among "such divines of the Netherlands as are of approved learning, piety, and orthodoxy, and firmly attached to the Netherlands Standards, and who should be recommended by the Classis of Amsterdam; said Professor or Professors to have no connection with any English Academy, but to deliver lectures on Theology in their own houses, to such students only, as could by suitable testimonials make it appear that they had carefully exercised themselves in the preparatory branches for two or three years at a College or Academy, High School or Gymnasium, under the supervision of competent teachers in the Languages, Philosophy, etc.

Thus after years of debate about various proposed schemes, the Church found herself in possession, not of one, but of three methods of theological instruction and training; one by means of a Professorship in King's College, another by means of a Professorship in Queen's College, and still another by a Professorship having no connection with any academy or college, but under the exclusive control of the ecclesiastical authorities. A preparatory collegiate education was required, but the Professorate was to be independent of all English colleges.

This action of the Convention can be rightly understood, only by the light of the situation at the time. Harmonious action could be secured only by mutual concessions. The plans hitherto proposed for alliance with this or that college, existing or to be established, were not endorsed; it was even agreed that no alliance should be formed with any academy or college whatsoever, but that the Theological Professorate should be independent of all. The King's College project was not adopted, for it was the favorite of the few though influential ministers and churches of the Conferentie; the Queen's college project was rejected, as that of those who had been leaders in the Coetus party; and the alliance with Princeton was not approved, though recommended by the friends in Holland, as it found no favor with any party here.

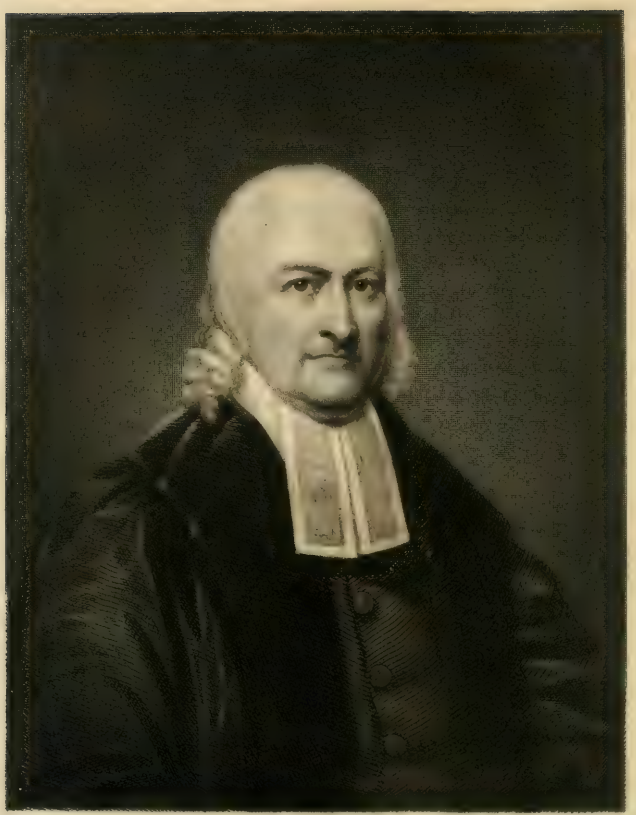
But it was one thing to have a Professorship on paper, whether authorized by a College charter or provided by Articles of Union, and another to have it actually instituted, filled and

doing its work. Years had to pass before this provision could be carried into practical effect. Time was needed to obtain a formal ratification of the Articles by the Classis of Amsterdam; funds were required; some churches continued to stand aloof; the country was disturbed, and events were fast tending to the crisis in the affairs of the colonies that resulted in the War of the Revolution. It was impossible to do much in this matter until the return of peace. The General Meeting of 1772 held at New York, decided to "postpone action on this subject, with earnest recommendations, however, to the respective brethren, not only to keep the matter alive and most earnestly to lay it to heart, but at all convenient opportunities to represent it to their congregations, as one of the *chief requisites* to the well being of our Church; and at the same time to seek to ascertain how it might be possible for each one to establish in his congregation a fund for the afore-mentioned purpose, and to report the same to the next General Meeting."

Some incipient measures had been taken before the war by the General Body, and also by the Trustees of the College looking to some form of co-operation. The latter had before this raised £4,000 ($10,000) for an endowment, and had gone so far as to invite Rev. John Brown, of Haddington, to be the Professor, but he declined.* It appeared that the Classis of Amsterdam was not disposed to make any trouble about such co-operation, but seemed ready to consent to whatever was agreed upon here.

In October, 1773, the Trustees, "in a respectful address," informed the General Meeting of Ministers and Elders held at Kingston, N. Y., that "they had written to the Rev. Classis of Amsterdam and the Rev. Theological Faculty of Utrecht, requesting these Rev. Bodies to recommend a person whom they judged qualified to be called as President

* Unfortunately, the minutes of the Trustees of Queen's College for the years 1771-82 are missing, and so we cannot verify this statement by the official record. In the Life of the Rev. Mr. Brown, prefixed to his Dictionary of the Bible, is found the following sentence, "He received a kind and earnest invitation from the Dutch Church in the province of New York to be their tutor in divinity. This invitation, as well as his correspondence with the excellent personage last mentioned [Countess of Huntingdon] he modestly studied to conceal from the knowledge of all." It is said elsewhere that the fact was learned from his papers after his decease.



Your friend and servant

J. H. Livingston

in the fore-mentioned College, who should at the same time instruct those youth who chose to place themselves under his oversight in Sacred Theology, and who would consequently, agreeably to the received Articles of Union, be a member of the Particular and General Ecclesiastical Bodies, and commending the fore-mentioned College to the kind regard of this Rev. Body."

This plan struck the members of the Body so favorably that they endorsed the action of the Trustees, promised to cooperate with them by making the President their Professor, and helping to raise funds for his support. This was hardly in accordance with the Articles of Union, but it showed that an era of good feeling had been reached, that there was a disposition for harmony, and a readiness to further the common object, in which all parties were interested by joining their resources and uniting their efforts.

They also wrote to the Classis of Amsterdam a letter, in which, after observing that "students could be educated at New Brunswick with little expense; that there were churches in the province of New York unwilling to make any contributions to the support of the Professorate; that £4,000 had been subscribed for it; that a majority of its friends wished to have it connected with Queen's College; and that that Institution was provided with an ample charter, they request that the Classis would select, and endeavor to obtain for them, a person well qualified to discharge the duties of a Professor of Theology."

The Classis, so far from interposing obstacles, was ready to let the parties in America work together in the way proposed, even if it was not strictly according to the Articles of Union. However, they moved cautiously, asking for further information; and the Synod also at its next session did nothing further than make arrangements for a special meeting, if the question of the Professorate should require it. They evidently felt that they might be considered by the Classis of Amsterdam as having acted without due care, or as having gone too far in the matter. The situation still was a very delicate one, and demanding the utmost prudence, especially as some congregations were still holding themselves aloof from the Union. But

in the meeting of April, 1775, it was reported that a letter had been received from the Classis of Amsterdam, accompanied by one from the Faculty of Theology at Utrecht, in regard to the Professorate. These two Bodies had concurred in recommending, not a theologian from the Netherlands, as requested, but Rev. Dr. John H. Livingston, their last student from America, to be President of the College and Professor of Theology. The letter written by Prof. Bonnet in the name of the Faculty, and also that of the Classis, "extolled him as a person well qualified for the office, and to be preferred to any one that could be sent from Holland."

Nine years were to pass before anything further was done in the matter. The war was at hand, and the Meeting of October, 1775, adopted the following brief and suggestive minute on the subject of the Professorate: "By reason of the pitiful condition of our land, the consideration of the subject of the Professorate is deferred."

It was not until the Meeting of May, 1784, that the subject was resumed. "The Rev. Body, heartily lamenting that by reason of the war attention to it had been necessarily so long deferred, were unanimously of opinion that since it had now pleased the Lord to grant the land a blessed and honorable peace, together with a confirmation of our freedom and independence, this matter should with all earnestness and speed, as well as suitable care, be promoted and brought to a consummation." At this session a letter was received from the Trustees of Queen's College, commending that Institution to the patronage of the Church. At the same time there was presented a copy of an Act of the Legislature of the State of New York in relation to the establishment of a University in that State. The Synod, feeling that more light was needed in order to secure intelligent action, and that it was important to have the whole Church to unite in this business, resolved to meet in the following October, and it took measures to secure as large an attendance as possible at said meeting. At this Synod in October there were in attendance, besides the delegates, a number of ministers and elders who had been invited to be present, so that the Rev. Body might have the benefit of their counsel and presence in relation to the Professorate. Very

important business was transacted by this Synod. Having declared that studies preparatory to Theology are "absolutely necessary," it resolved to do all in its power to help the Trustees in building up Queen's College; and it also appointed a committee to aid the Consistory of Schenectady in founding a College there. It resolved to appoint a Professor of Theology in the city of New York, (the Consistory there to make some arrangement for his support,) and also to appoint an Instructor in the Sacred Languages. The Synod unanimously elected Rev. Dr. Joannes H. Livingston, of New York, to be Professor of Sacred Theology, and Rev. Dr. Hermanus Meyer, minister at Pompton and Totowa, to be Instructor in the Inspired Languages.

CHAPTER III.

THE SCHOOL PREVIOUS TO ITS REMOVAL TO NEW BRUNSWICK. 1784–1810.

DR. LIVINGSTON BEGINS HIS WORK—DR. MEYER MADE LECTOR—TRUSTEES OF QUEEN'S COLLEGE PROPOSE CO-OPERATION—FROELIGH AND ROMEYN APPOINTED LECTORS—LIVINGSTON REMOVES TO FLATBUSH—DISCOURAGEMENTS—FROELIGH AND ROMEYN MADE PROFESSORS—LIVINGSTON RETURNS TO NEW YORK—FORMER POLICY REAFFIRMED—COLLEGIATE CONSISTORY ELECTS DR. LIVINGSTON PROFESSOR IN KING'S COLLEGE—SYNOD MAKES DR. L. PERMANENT PROFESSOR—PROFESSORS OF HEBREW ELECTED—PLAN FOR REVIVAL OF QUEEN'S COLLEGE AND OF CONNECTING THE PROFESSORATE WITH IT.

Thus did the Church, after her long, and perilous, and wearisome journey, reach the decisive act of one hundred years ago. She now had her long-desired Professor, who was ready at once to enter on his office of teaching and training her candidates for the sacred ministry. He immediately began the work which he carried on for forty years, and which he laid down only with his life. On the 19th day of May, 1785, he delivered, in Latin, his "*Oratio Inauguralis De Veritate Religionis Christianæ*," in the Old Dutch Church, in Garden street, New York City. The Synod, in its Minutes, called it a "learned and elegant dissertation." * The Trustees of Queen's College a few days before

* This was printed at the time in small duodecimo. It may be found in the Appendix to "Centennial Discourses," 1876. 1st Edition.

had conditionally nominated him to be the Professor of Divinity in, and President of, the College.

He immediately began the delivery of his lectures at his own house, continuing at the same time to do full duty as one of the pastors of the Collegiate Church; and this course was pursued eleven years. For his work as Professor he expected as pecuniary compensation only the fees which the students were to give him on receiving their professorial certificates. These were £5 ($12.50) from each one.

It was soon discovered that the expense of a residence in New York was preventing some students from attending the lectures of the Professor, and that they were pursuing theological studies with various ministers in different parts of the Church. The Synod, in order to meet this difficulty and to give the students greater advantages than they could have in being scattered among many ministers, who were engrossed with parochial cares, appointed, in 1786, Dr. Meyer to be Lector in Theology as well as Teacher of Sacred Languages, and required students to put themselves under the care of either the Professor or Lector in order to be admitted to examination on their testimony and recommendation.

With the death of Dr. Meyer in 1791, the difficulty again became pressing, but a new Lector was not at once appointed. The Synod proposed that a fund should be raised for the support of the Professor by circulating a subscription paper through the churches, and that the Consistory of the Church of New York should be the Trustee to take charge of the moneys collected.

The Trustees of Queen's College, calling to mind the action of 1773, whereby they had been encouraged to expect that an arrangement would be made by which the Professor of Theology would be connected with the College, and be President of the same, sent a communication, October, 1791, to the Synod, asking that Body to coöperate with the Trustees in raising funds for the Professorate, and to recommend to them a competent person whom they might call on a sufficient salary to be Professor of Theology and also President of the College. But the Synod resolved to press the work of obtaining subscriptions and to postpone an answer to the Trustees until

sufficient funds had been obtained, when they would fulfil their wishes as far as possible, on the condition that the Trustees should bind themselves to call no Professor of Theology in Queen's College without previous consultation with, and approval of the Synod.

The next year, 1792, the Synod resolved that, "since some of the students of divinity find it exceedingly difficult on account of deficiency of means to pursue their studies in the commercial emporium of New York, under the care of the Professor, the Rev. Synod judge that one or more of the brethren in the country should be nominated and appointed to carry forward such students in their studies for the holy ministry, in hope that it will please the great Lord and King of his Church speedily to open a way for the placing of the Professorship on a desirable basis, and for this purpose "Solomon Frœligh, V.D.M., at Hackensack and Schraalenbergh, and Dirck Romeyn, S.S. Theol. Doct. and minister at Schenectady are nominated and appointed." These Lectors were chosen from the two extremes of the Church for the accommodation of the students.

This action was followed by a proposal on the part of the Trustees of Queen's College for a union of that institution with Princeton College, without consulting the Synod. The Synod was greatly displeased with this, and directed that no further effort should be made at present for the establishment of a Theological Professorship in Queen's College; that moneys in hand collected for that purpose should not be paid over, but deposited in banks for safe keeping; and it was determined to renew the effort for an independent Theological school. The proposal for a union of Queen's with Princeton came to nothing, and the moneys collected were ordered to be paid to the Trustees. Objection was then made to a union with Queen's College, on account of its location at New Brunswick, and a committee of the Synod reported, in 1794, that it ought to be removed to Bergen, or to some place in New Jersey still farther north, and recommended a conference with the Trustees on the subject of removal; and also that if this removal could not be effected, the Divinity Hall should be opened at Flatbush, where was a flourishing academy: that the Consistory of the

Collegiate Church should be asked to dispense with a part of Dr. Livingston's parochial services; and that the work of collecting funds should be pressed with the aim of raising enough to support not only one, but a sufficient number of Professors constituting a Faculty of Theology. Committees were appointed to confer with the Trustees about the removal of the College, and also with the Consistory of the Collegiat Church, on a partial release of Dr. Livingston from service, and Messrs. Peter Wilson, John Vanderbilt, Robert Benson, and Richard Varick were made trustees of the funds.

The contemplated arrangement with the Collegiate Church was effected, and in the spring of 1796 Dr. Livingston removed to Flatbush. The Consistory released him from half his service as pastor, and he released them from the payment of half his salary. He spent four days of every week in Flatbush. This arrangement promised admirably well, for the number of students was at once considerably increased.

Yet the manifest apathy of the Church greatly discouraged the Professor. In the first year of his work there, he wrote a letter to the Particular Synod in which he fully described the condition of things at the time, expressed his concern, and earnestly urged the Synod to immediate and efficient action, suggesting that it would be better for him to discontinue his lectures than labor on under the present discouragements. This letter produced a very profound impression. The Synod made an earnest request that the Professor should continue in his work, and at the same time adopted measures for securing the necessary funds, by sending subscription papers and circular letters to every church. But their zeal was spasmodic, and their efforts to secure funds were not very successful, and the next year the whole policy of the Church was under these discouraging circumstances changed. The Synod thanked the Professor for the work he had gratuitously performed in the past, and expressed their desire that he would continue if he could do so consistently; and in order to meet the wants of students in different parts of the Church, the Lectors, Froeligh and Romeyn, were promoted to be Professors in full.

The result of this action was that Prof. Livingston removed back to New York, resumed his pastoral work in full, continu-

ing, however, to teach Theology as he had done before. The Particular Synod of 1799 appointed Revs. S. Froeligh, J. A. Bassett, of Albany, and Gerardus A. Kuypers, of New York, Teachers in the Hebrew Language.

A very short time was sufficient to show the short-sightedness and harmfulness of these hasty actions. To the Synod of June, 1800, five students were reported to be under the care of Dr. Froeligh, three under that of Dr. Romeyn, and one under the care of Dr. Livingston. The Synod then appointed a committee of a "minister and an elder from each Classis to collect the resolutions of Synod from the time when the union was effected to the present time, and to report what measures are to be pursued to render the Professorate respectable and useful."

This committee reported "that the General Synod from the year 1771 have invariably had in view the establishment of a respectable and useful Professorate, and that until the year 1797 measures have been adopted time after time to accomplish this desirable object, but all to no purpose; that in the year 1797, therefore, the General Synod passed a resolution that it was impracticable to do anything more under the existing circumstances, and also appointed two other Professors in conjunction with Prof. Livingston, authorizing them to receive from each student annually the sum of £10 ($25), as a compensation for their labors; still, however, keeping in view the aforesaid establishment."

It was then determined "that the Professorate should be continued in the present state until a fund be raised, the interest of which shall be sufficient to support and render independent one or more Professors, who shall then devote all their time to the duties of their office." A plan was adopted at this session for collections and subscriptions to be made in all the churches for six years.

The amount raised by this means was small compared with what was needed. The General Synod of 1804 took important action on the subject of the Professorate. A committee reported that the appointment of two additional Professors in the year 1797 was designed as a temporary expedient to meet existing circumstances; that the Professorate should be restored to the plan on which it had first been established, and

in which it had continued until 1797; that there were advantages for a School of Theology in being in, or near a city, in that the students might have access to public libraries, pursue other branches of science while studying Theology, hear various preachers, and form themselves on the best models, exercise themselves in catechetical lectures, have more extensive intercourse with pious persons, and obtain a knowledge of men and manners that would be greatly useful to them in the ministry; and that the additional expense was not so great, as was supposed, and not enough to counterbalance these great and numerous advantages; and further that New York was the most eligible place for the Theological School, and that the Consistory of the Collegiate Church had actually exercised their right, granted by charter, to appoint a Professor of Divinity in connection with King's College, by electing Prof. Livingston to that office. From the communication of the Consistory to the Synod we gather that that Body was not acting in opposition to the Synod, but was desirous of its co-operation, and was proposing a measure which they thought would, under the existing circumstances, be a benefit to the Professorate. They declared that they would never exercise their right to appoint a Professor, otherwise than in the way they were now doing it, viz., by appointing as their Professor the same who had already been appointed by the Synod, or for whom they had obtained the approbation of the Synod; and besides, that they would not on the one hand remove a Professor without the advice of General Synod, nor on the other decline to remove one if the Synod adjudged that it should be done. The Consistory may have taken this action as a means of relief from some embarassment, or as a stimulus to decisive action on the part of the Synod. Perhaps loyalty to their pastor, who might might have received better treatment, had something to do with the matter, and there may have been some promise of help toward the pecuniary support of the Professor conditioned on this arrangement. The committee on the Professorate seemed to favor the plan, for they said in their report: "By uniting these two things, support, honor and permanency will be afforded to the Professor, and the establishment put upon a more desirable foundation than ever heretofore."

But the Synod declined to adopt the proposed plan, for they were unwilling to "blend their Theological Professorate with any other establishment not derived from the immediate authority of the Low Dutch Reformed churches." The following important things were determined by this Synod, viz., that all the churches should unite in the establishment of only one Professor in Theology; that a fund for the support of the same should be raised; that the two professors who had been appointed in 1797 by the Particular Synod should continue in their offices during life, or good behavior, but that successors to them should not be appointed; that the temporary seat of the Permanent Professor should be New York city; and that all funds raised for the Professorate should be put in charge of the Consistory of the Church of New York.

This Synod also formally elected Dr. Livingston Permanent Professor, and Revs. John Bassett and Jeremiah Romeyn Professors of the Hebrew Language, to take the places of the Professors of Hebrew appointed by the Particular Synod in 1799, and a committee was appointed to devise ways and means for the support of the Permanent Professor, and to transmit their plan to the Particular Synods for approval and action.

What seemed to be a desperate final effort, was made by the Synod of 1806, which appointed committees of three in every Classis to obtain subscriptions and collect moneys. "But every expedient seemed to be unavailing. The resolutions and plans of the Synod seemed to be futile. The uncertainty of location seemed to destroy every effort. The prospects grew faint and dubious. The most sanguine friends of the Professorate were ready to despair concerning it."*

But soon light sprang up unexpectedly out of the darkness. The Trustees of Queen's College, which had been closed thirteen years, sent a communication to the Synod of 1807, in which they expressed their determination to revive the College, provided that arrangements could be made that would promise for it respectability and usefulness. Their proposition, which had already been submitted to, and approved by the Particular Synod of New York, was to raise funds for the support of the Professorate, provided that the General Synod would agree to

* Corwin's Manual, p. 164.

unite it with the College, the Trustees agreeing to call no Professor but the one who had been elected by the General Synod. The Synod cordially approved of the proposal, and what is known as the Covenant of 1807, was entered into by the parties. It was agreed that both parties should unite in efforts to combine the literary interests with the support of evangelical truth, and the promotion of an able and faithful ministry in the Dutch Church; that the moneys raised by the Trustees in the State of New York should be devoted to the Theological Professorate, and the aid of poor young men preparing for the gospel ministry; that the Trustees should hold the funds collected for these purposes; that the location of the Theological School should be at New Brunswick; that the Trustees should carry out these arrangements as soon as a sufficiency of funds had been raised; that a "Board of Superintendents of the Theological Institution in Queen's College" should be appointed by the General Synod; that the Synod should provide money for a library, and also unite with the Trustees in the erection of a building for the accommodation of both the literary and theological departments, moneys for which might be taken, if needed, from the funds raised for the Professorate. Collections were directed by the Synod to be made in all the churches, to which, also, the agents of the Synod were commended. The Synod also adopted an "Address to the Churches," prepared by Drs. John N. Abeel, Jeremiah Romeyn and Gerardus A. Kuypers, in which the history of the past efforts was fully and ably given. We quote from its concluding sentences:

"An institution for the express purpose of educating pious young men for the ministry, is the proper expedient for arresting the progress of error and delusion, for extending real piety, and building up the Church of God. Impressed with this truth many of the Churches of America have devised plans and made efforts, which promise the greatest benefits to the general interests of religion, and extension to their particular denomination. With an equal proportion of wealth, and advantages which none of them enjoy in a constitutional provision for a Theological Professorate and in compactness of local situation the Reformed Church has fallen behind all the rest, in

that very point which involves the best support of her Savior's cause, and her dearest interests, if not her existence and her name. In this matter she has reviewed her history with regret, and lamented the apathy and unsteadiness which have marked her counsels, and the languor which has marred her efforts. The plan now submitted forms her last hope, and the committee are happy in having it in their power to state that this hope has been greatly encouraged by the generous contributions of one portion of her members. Its consummation rests with those to whom the application is yet to be made."

The work of collecting funds was begun by the Trustees with great hopefulness. It was an era of good feeling. All parties were interested, and they worked heartily together, and their efforts were crowned with success. Ten thousand dollars were collected in a few days in the Church of New York, and four hundred in Harlem. The trustees promptly called Dr. Livingston to be Professor of Theology with a salary of $750, and also to be President of the College at a salary of $250. He accepted the former, and at first declined the latter, but afterwards accepted it. He did not immediately remove to New Brunswick, for he was unwilling hastily to leave his charge in New York, and he was afraid that his removal to New Brunswick at that time would be attended with a relaxation of effort on the part of the Church to increase the professorial fund. His course was approved by the Synod which urged the churches to respond liberally to the appeals of the Trustees. He was influenced, not by personal considerations, but by a desire to see the Professorship established on a solid and respectable basis.

CHAPTER IV.

FROM THE REMOVAL OF THE SCHOOL TO NEW BRUNSWICK TO THE DEATH OF DR. LIVINGSTON, 1810-1825.

Dr. Livingston Removes to New Brunswick—Van Bunschooten Bequest—Professor's First Official Report—Plan of Theological School Adopted—Rev. J. M. Van Harlingen Elected Professor—His Death—Removal of the School Proposed—Dr. Schureman elected Professor—Plan for Theological College—Exercises of the College Suspended—Question of Removal of Theological School settled—Death of Professor Schureman—Dr. Ludlow Elected Professor—College Property bought by General Synod—Second Professorship Endowed—Dr. Ludlow's Resignation—Dr. John De Witt's Election—Third Professorship endowed—Professor Livingston's Death—Honor Due to his Memory.

In the month of February, 1810, the trustees offered Dr. Livingston a salary of $650 more than they had previously offered. He now made his arrangements to remove to New Brunswick, which he did in the month of October of that year. In December, the Trustees, in view of his importance to the Institution and of the pecuniary sacrifice he was making, promised him a salary of $1,700, with an allowance of $300 for house rent, provided the income of the Theological Fund would warrant it, and promising to make up any deficiency, whenever the state of the funds should permit.

As to the Presidency of the College, it was stipulated by him that he should not be expected to render much active service in it. He was required by his call to preside at Commencements, and authenticate diplomas, and take a general superintendence of the Institution as far as his time and health might admit. He proposed to give himself chiefly to his work as a Professor of Theology, and to it he devoted himself with all his energies, while Rev. Dr. Ira Condict, pastor of the church at New Brunswick, as Vice President of the College, performed the ordinary duties of a President.

He was at this time sixty-four years of age, had been a pastor forty years, and a Professor without pecuniary compensation twenty-six years. In writing to a friend, he speaks in a

very touching manner of the trial of leaving his charge and friends at his time of life. It was a sacrifice in many respects. The pecuniary sacrifice was great, for he relinquished a salary of $2,500 and house, for one of $1,400, afterwards increased to $2,000, neither of which did he receive in full. He wrote to the Trustees that "the importance of the Institution and the necessity of organizing it without delay were so imperative that he would not hesitate to comply with the call of the churches, being fully persuaded that when he made such large and painful sacrifices for the public, he would most assuredly not be neglected or forsaken by them."

He began the delivery of his lectures in October, 1810, in his own purchased house in Albany street, now No. 59, to five students, viz: Thomas DeWitt, John S. Mabon, Robert Bronk, Peter S. Wynkoop and —— Barclay.

The funds fell short, for the Trustees were hindered in collecting money by the financial condition of the country. The Professor received only $1,200 for two years of service. But his disinterestedness appears in the statement made by him in his first official communication to the Synod in 1812, in which he generously relinquished all claims for arrears of salary. He says: "This agreement was considered by the Professor when it was made, to be merely nominal, and as he supposed, to be honorable for the Institution, that it might appear equal to other establishments among the denominations around us; and which, whenever the funds should be found adequate, ought to be given; but he knew the funds were deficient, and it never entered into his mind to have the deficiency made up to him, or to accumulate a charge upon them. He was contented with what the Trustees had previously mentioned, notwithstanding it was inadequate, or he would not have removed. He knew it was all they had in hand, and his zeal to promote the Institution urged him to sacrifice every other consideration. The Professor, in the communication he now makes, has nothing more in view than simply, and with affectionate confidence to state the facts, as far as they have proceeded towards organizing the Theological School; but to remove all possible misapprehensions, he takes this opportunity publicly and explicitly to renounce forever to the Synod and Board of Trustees any claim

which might be suggested to arise from the last arrangement made by the Trustees, as it respects any deficiency in the nominal increased salary. After serving the churches thirty years in teaching students without compensation, it would be an injurious reflection upon him to suppose that he would ever prove burdensome to them. He seeks not yours but you, and would very gladly spend and be spent for you."

When Dr. Livingston removed to New Brunswick, he did it manifestly with the intention of spending the remainder of his life there, and if it pleased God, of placing the Seminary on a firm foundation, and of securing for it the warm sympathy of the whole Church. Knowing well that the candidates for the ministry have ever come largely from the ranks of the poor of this world, he before his removal made a successful application to his friend, the Rev. Elias Van Bunschooten, to devote a portion of his property to the establishment of a fund for the assistance of indigent young men while pursuing their studies preparatory to the ministry. In the year 1814 Mr. V. B. gave in trust for this object to the trustees of Queen's College the sum of $14,640. This was by a bequest in his will afterwards increased to $17,000. It has been allowed to accumulate to the amount of $20,000, which is now the principal sum of the fund. We have heard the Van Bunschooten Bequest so often read in Classes and Synods, as required by the donor, that we have perhaps failed to appreciate its importance as a factor in the history of this Seminary. The unceasing, beneficent results of this gift, very munificent for that day, it is impossible to estimate. Not less than one hundred and fifty ministers have received aid from it while prosecuting their studies, and some of them have been, and are among our best and most useful ministers. And still the stream is flowing on. Not a class is graduated without containing one or more of the beneficiaries of this fund. Nor can we doubt that the hope of the pious donor, that others might be stimulated to do the like, has been realized in the considerable number of about fifty endowed scholarships, that have since been established, representing an aggregate amount of $113,109.88. Let us thank God for Elias Van Bunschooten.

In 1812, Prof. Livingston made his first official report to the

General Synod, in which he reviewed the history of the school, stated its condition at the time, and earnestly urged attention to the vital matter of endowment. A Plan of the Theological School was adopted at this session, which, with some modifications, has remained in force until the present time. It was provided by this Plan that the School should not be considered as completely organized without three Professors, and that all of them should be ordained ministers of the Reformed Dutch Church; that the time and course of study should not be less than three years; that a Board of Superintendents, consisting of three ministers from the Particular Synod of New York, three from the Particular Synod of Albany, and three from the Trustees of Queen's College, should be appointed by the General Synod to hold office for three years. The constitution of the Board of Superintendents has, in the course of years, been several times modified. At present it consists of one member from each Classis, who may be a minister or elder, nominated by the Classis and confirmed by the Synod, and six elders-at-large, confirmed by the General Synod.

The Synod also prescribed the course of studies, provided for vacations, and defined the duties of Professors and students. Professorial certificates were to be given by recommendation of the Board to students, who, having pursued the full course of studies, had passed their final examination before the Board. These certificates entitled the holders of them to examination for license by their respective Classes.

At this session, the Rev. Dr. Bassett resigned his position as Professor of the Hebrew language, and the Rev. John M. Van Harlingen, of Millstone, was appointed Professor of Hebrew and Ecclesiastical History, which office he held for one year only, death then terminating his work. Rev. Peter Studdiford, of Readington, was, in November, 1813, appointed by the Board of Superintendents, teacher of Hebrew until the next meeting of the General Synod.

The interests of the Theological School and Queen's College were under the Covenant of 1807, so closely connected that we find it necessary frequently to refer to the former as we pursue our narrative. The College was now suffering greatly from a lack of funds. The Trustees had spent all the money

that they could command in the erection of the College building and they were in debt.

The College also suffered what seemed to be an irreparable loss, by the death of its very efficient and beloved acting President, Condict. He was removed by death June 1, 1811, when in the midst of his years and his usefulness.

Rev. John Schureman was immediately appointed his successor. Mr. S. was, at the time of his appointment, one of the pastors of the Collegiate Church in New York City. He was a native of New Brunswick, a son of Hon. James Schureman, who was an early friend and Trustee of the College, and who had filled many positions of honor and trust, the highest of which was that of U. S. Senator. His ancestor, Jacobus Schureman, had come from Holland as voorleser and schoolmaster with Dom. Theod. J. Frelinghuysen. But, although Dr. S. was eminently fitted for his position, and he had the assistance of an able, though small, corps of professors, the Institution continued to languish under its embarrassments, until, in the year 1816, the exercises were wholly suspended.

Meanwhile, Dr. Livingston continued to deliver his lectures as Professor of Theology. But the embarrassment of the College furnished the occasion for raising the question of the expediency of severing the Theological School from it, and bringing the latter back again to New York city.

There were many in New York who had never favored the removal of it to New Brunswick, and who could not be persuaded that good might come out of its union with Queen's College. Some were personally attached to Dr. Livingston as their former beloved pastor, and they desired to have him among them again. It was said that if the School was removed to New York, the necessary funds for its support would likely be obtained, and that it would there have a more prominent position before the Church and country. It was thought by some that Dr. L. approved and encouraged this effort, if, indeed, he had not originated it. But he clearly indicated his position in two letters, which he wrote at the time, to his friend, Isaac L. Kip, of New York City. In the first of these, dated Sept 1, 1813, he says: "It will suffice to observe that after an institution is already established, it requires great pru-

dence and caution to oppose it. The best of causes may by precipitation or rashness be essentially marred. To do too much may sometimes be worse than to do too little. Every step will require mature deliberation, and nothing positive with respect to the ultimate location ought to be immediately adopted. The subject in all its bearings is interesting in the highest degree to the peace of the churches, and very important to myself; but, unless I know more of the progress and precise object of your friendly consultations, or until my advice be requested, it would be an improper anticipation to suggest any particular idea or sentiment."

The subject of the removal of the School from New Brunswick was then dropped.

In the year 1814, there were some signs of a purpose to increase the efficiency of the Institution. One hundred dollars were appropriated for the purchase of books for the library, and as a considerable number of volumes had been previously received by donation, a librarian was appointed. Three hundred dollars were appropriated for the relief of indigent students, and the first movement was also made toward the establishment and endowment of the second Professorship. The Board of Superintendents in their report to the Synod of that year used the following language:

"But they have to lament that some very important branches of a theological education cannot be pursued with all desirable advantage, on account of a deficiency in the contemplated number of Professors. Prof. Livingston, by his faithfulness and diligence, deserves the gratitude of the Church and Synod; but the duties are too extensive and various for one person; and even if he were willing to undertake them, the relief of this aged and venerable teacher, the plan of the School, its respectability and usefulness, together with the reputation and interests of the Church at large, require the establishment of at least another Professorship. Toward this object the Board has learned from the Trustees of Queen's College that the Consistory of the Church in Albany has resolved to give $750 a year for six years, and the Consistory of the Church in New Brunswick $200 a year for the same time, upon condition that other churches will contribute proportionately to the

same object. Could some of our endowed churches be induced to aid with their substance in this pious design, and establish a Professorship, which should embrace the Hebrew Language, Biblical Criticism, and Ecclesiastical History, the School would present to the Church all reasonable advantages for an adequate education for the gospel ministry, and be established on a foundation which would invite the confidence and promote the welfare of our Zion. After this statement of their proceedings, and of the operations, wants, and present state of the school, the Board conclude with respectfully urging on the attention of Synod the adoption of measures for the establishment and support of a second Professorship."

The Synod thanked these churches for their liberal proposals, and called upon the other churches to imitate their examples, and by the next Synod Rev. Dr. Schureman was appointed Professor of Pastoral Theology and Ecclesiastical History, at a salary of $1,200, and the use of part of the College edifice for a residence. He was inaugurated on the third Tuesday of November, 1815. Rev. Dr. Philip Milledoler presided and preached the sermon, and Rev. James S. Cannon delivered the charge to the Professor.

The low state and discouraging prospects of the College at this time induced Dr. Livingston to propose a plan which he had before had in his mind, for converting Queen's into a Theological College. This plan was approved by the Synod, and accepted by the Trustees. It was provided by it, that the Professor of Mathematics to be chosen by the Trustees should be a professor of religion, or at least should subscribe to the doctrines contained in the Belgic Confession of Faith and the Heid. Catechism; that the various studies of a complete College curriculum, excepting Mathematics and Natural Philosophy, should be distributed among the Professors of Theology; that the teaching of them should be made compulsory on those Professors; that the salaries should be $1,400, of which the Synod was to pay one-half in the cases of Professors of their appointment, and the Trustees one-half, and that arrangements should be made to obtain additional funds by collections from the Churches.

This plan, although agreed to by both parties, was not car-

ried fully into effect, because of the unsatisfactory state of the funds of the College. The Trustees, on the 23d of September, 1816, resolved, that the exercises of the College should from that day be suspended, and they remained so for nine years. At the same time, they offered the College building and premises under certain conditions to the Synod for the use of the Theological School; they pledged themselves to do all in their power to promote its interests; they took measures to keep the Grammar School alive; they met regularly to attend to business in administering the Professorial, Van Bunschooten and other funds, and in devising measures for the improvement of the state of their finances. They showed, as they had ever done before, that they were loyal to the Dutch Church, deeply interested in theological education, and desirous that the College should fulfil the purpose of its charter in helping to prepare a well-qualified ministry for the Dutch Church. Moreover, they were hopeful of the resuscitation at no distant day of the College they loved so well.

This state of things furnished an opportunity for a reopening of the question of the removal of the Theological School to New York city. It was represented that the School would be better supported and be made more extensively useful by the removal, and that members of the Church residing in New York had made liberal offers of support, if it were removed. A committee was appointed by the Synod to confer with a committee of the Trustees of the College, to ascertain whether such removal could be made consistently with the compact existing between the Synod and Trustees, and whether the moneys they had in trust could be used if the location was changed, also to ascertain what funds and accommodations could be pledged for the support of the School if removed to New York. It was reported by this committee that $2,625, for five years, had been subscribed by forty-one persons; that two donations of $50 each had been given; that a legacy of $250 had been received; that two lecture-rooms without expense had been promised; that $600 had been raised by a Cent society, and that these subscriptions, donations and this legacy were available for the support of the Theological School, only on condition that it should be located in the city of New York.

But the Trustees of the College decidedly disapproved of the removal of the School, and beside other reasons given, they claimed that according to the compact of 1807, all the funds of every kind would, by such removal, be placed beyond the control of the General Synod, and be unavailable for the support of the School.

The General Synod at an extra session held in October, 1817, adopted the report of the Committee on the Professorate on the subject, finally disposing of the question of removal, by declaring it to be entirely inadmissible. The committee said in their report: "It is hoped that this Synod will put this subject at rest. The repeated agitation of the question produces no beneficial effect, but it is seriously injurious, inasmuch as it encourages the opposition of the cold, it satisfies the frivolous excuses of the luke-warm, and it paralyzes the efforts of the best friends of the Institution. It should be distinctly understood throughout our Church, that, so long as the Trustees of Queen's College shall adhere to their engagements, which they have done hitherto, so long the General Synod will not, and cannot in good faith, remove the School without the consent of the Trustees."

It was at the same time "resolved, that until an adequate permanent fund can be procured, it is the opinion of the General Synod that the Theological College can be maintained by Cent and other societies, provided they be instituted and vigorously supported in all our congregations."

A constitution for such societies was adopted, and agents were appointed to organize them in all the congregations. This was an attempt to enlist all the members of all the churches, including the poorest, in the Institution, and to supply for a season the deficiency of income from invested funds. The Reports of the Treasurer show that these societies were quite generally formed and were of considerable service.

A sad vacancy was made in 1818, by the lamented death, at the age of 40, of Prof. Schureman, "one of the worthies of our Church—a man greatly beloved and confided in."

Rev. Thomas De Witt, pastor of the churches of Hopewell and New Hackensack, N. Y., was elected as his successor, but he declined. The Synod allowed the place to remain vacant

for one year, in the hope that Mr. De Witt might be prevailed on to accept, but he persisted in declining. The Board of Superintendents then secured the services for one year as temporary instructors, of Rev. James S. Cannon, pastor of the church of Six Mile Run, and Rev. John S. Mabon, who had charge of the Grammar School. The former taught Ecclesiastical History, Church Government, and Pastoral Theology, and the latter the Hebrew and Greek Languages. Their work was most satisfactorily performed.

The Synod of June 1819, held an election to fill the vacancy and chose Rev. John Ludlow, Pastor of the church in New Brunswick, Professor of Biblical Literature and Ecclesiastical History. During the suspension of the exercises of the College, a dispute arose between the Trustees and the Synod about the control of the old Professorial and the Van Bunschooten Funds. The former had been raised by the Trustees for the support of the Theological Professor; the latter had been entrusted to them by the donor. The Trustees felt that they could not relinquish their trust, but at the same time assured the Synod that the Funds should be administered in strict accordance with the intentions of the donors, and that they would always be glad of any advice the Synod could give them. The matter was amicably settled.

The Trustees being greatly embarrassed, and also indebted to the Synod, offered to convey to the latter the College property, but with conditions which the Synod felt compelled to decline. However, the Synod finally purchased the property for $4,800, releasing the Trustees at the same time from payment of a debt of $2,212.02 owed by them to the Synod. This was done in June 1824, the money needed being raised by those true and indefatigable friends of the Institutions at New Brunswick, Abraham Van Nest and Isaac Heyer, of New York City, and Jacob R. Hardenbergh, of New Brunswick.

Shortly before this, a most important movement had been begun and successfully carried on, marking an era in the history of this Theological School. The process of living from hand to mouth, which had never been otherwise regarded than temporary, to meet the present distress and tide over present difficulties, had become unendurable. The need of a permanent

endowment was pressingly felt. A goodly number of students were in attendance, the Professors were able and devoted men, enjoying the confidence of the churches, and a strong feeling was awakened that the time had now come for a general and vigorous effort to secure a sufficient, permanent endowment.

As had always been the case before in important matters relating to the welfare of the Institution, so now, the venerable Prof. Livingston, though approaching the close of his work, took the initiative. He felt that the time for action had come, and he fully believed that a movement made now would be successful. He sounded the trumpet call. In a letter to a friend, dated Dec. 21, 1820, he says: "It certainly can answer no purpose to waste our time and strength in lamentations, or to expect that mere talking, and forming plans without putting them in execution will ever produce the great end in view. The dispute and contest with the Trustees of Queen's College have indeed been carried on and are not yet decided. But after all, what is the amount of this whole dispute? What is the paltry sum the Trustees assert to be liquidated? And, indeed, what is their whole Fund, and even the Van Bunschooten Legacy, which is out upon bonds that are not paid? The whole, all that is in the hands of the Trustees, if it was all put into your hands, would be but a drop of the bucket; it would not be sufficient to support one Professorship. Would it not be better instead of spending your time and energy in prosecuting this dispute, to form some enlarged plans for creating and enlarging a substantial fund? The only foundation upon which a public institution can safely rest, is a fixed fund where interest will be equal to its support. To depend upon Cent societies and occasional contributions is futile and uncertain."

He then declared his belief that $25,000 could be raised easily in New Jersey, New York City and Long Island, and that the attempt should be made without delay. The result was, that the Synod of 1822, after the representation had been made that 100 subscribers, of 250 dollars each might be obtained, appointed a committee to undertake the work of securing them. At the head of this committee was Abraham Van Nest, whose zeal for our institutions, tact and perse-

verance were well known. Associated with him were the same gentlemen who were afterwards with him on the committee to raise money for the purchase of the College property, Messrs. Isaac Heyer and Jacob R. Hardenbergh.

One year after their appointment, they reported that the sum of $26,675 had been subscribed. Prof. Livingston headed the list with a subscription of $500, and Prof. Ludlow followed with one of $250. Several others subscribed $500 each. The Consistory of the Collegiate Church of New York, subscribed $5,000. But the subscriptions were chiefly for $250, and among those who made them were a number of the ministers.

On the 27th of August, 1822, just as the above committee was beginning its work, Prof. Ludlow accepted an invitation to become pastor of the First Dutch Church in Albany, stating that he resigned his Professorship with reluctance, but that the increasing embarrassment of the funds, and the failure of support without the prospect of permanent relief, had made this step unavoidable. At a special meeting of the Synod, called to consider this resignation, the Church pressed its case. But the Synod being very anxious to retain the Professor's services in the Seminary, and believing that the ground for his resignation was about to be removed, (for the committee reported that $22,200 had already been subscribed, and the remainder would be soon,) declined to accept his resignation, and declared it to be their judgment that it was his duty to remain in his present situation. Deeming the judgment of the Synod authoritative, he withdrew his resignation. But the Consistory of the Church at Albany did not so interpret the action of the Synod. The Professor then requested an unequivocal expression of the opinion of the Synod at its next session, June 18, 1823, as to whether the design was to speak authoritatively, and take upon itself the responsibility of defeating his engagement with the Church of Albany. Of course, the Synod could not assume this responsibility, and his resignation was accepted.

At the same session, June, 1823, the Rev. John De Witt, pastor of the Second Church, of Albany, was chosen Professor of Biblical Literature and Ecclesiastical History.

The great success of the effort for the endowment of the

second Professorship, stimulated the Synod to make an effort at once in the Churches of the Particular Synod of Albany, (none of which had been visited), for the raising of $25,000 for the endowment of a third Professorship. The committee appointed for that purpose consisted of Rev. Dr. John Ludlow and the Elders Christian Miller, of Albany, and Abraham Van Dyck, of Coxsackie. It is enough to say, that their wise and energetic efforts were crowned with speedy and complete success, by a subscription amounting to $26,715.

"Never, as another has well said, let our Church forget the great services and the personal liberality of Drs. John Knox and John Ludlow, and John N. Abeel, and Jacob Schoonmaker, and of the eminent Elders, Abraham Van Nest, and Jacob R. Hardenbergh, and Isaac Heyer, and Christian Miller, and Abraham Van Dyck, with their associates, who went from church to church, and from door to door, and secured the funds to endow the second and third Professorships. The ministers, too, out of their small incomes (many of which were not over four or five hundred dollars a year) paid about ten thousand dollars for founding these professorial chairs. Farmers and merchants, 'honorable women not a few,' and whole congregations gave liberally."*

Prof. Livingston lived to see the effort to raise these endowments in which he was so deeply interested, virtually crowned with complete success. With what joy must the constant reports of progress have filled his soul, and when the end was made sure, we can imagine him looking upon the toils and disappointments of a life-time, as a faithful Father's discipline, and prompting the prayer "Lord now lettest thou, etc."

And in truth, his time had come. He was to depart very soon, and in peace. It would be unpardonable to fail to remind you, that the Reformed Dutch Church owes an inestimable debt of gratitude to this man of God, who from the time that he entered the ministry, was for a half century the guiding and directing mind of the Church in every important work. He was not only the father of our system of theological education, and the first Professor, but he was the eloquent advocate of missions, he shaped our constitutional law, adapted the

* Rev. Dr. W. J. R. Taylor's Centennial Sermon.

psalmody for Church worship, and put the impress of his mind not only on the ministry, but the whole Church.

John Henry Livingston was a lineal descendant of the celebrated Rev. John Livingston, who preached with remarkable power in Scotland, in the first part of the 17th century. Banished for non-conformity, he found an asylum in Holland, in 1663. His son, Robert, obtained a grant of the Manor of Livingston, in Columbia County, New York, in 1686, and removed to this country. He had three sons, Philip, who was the father of Philip, one of the signers of the Declaration of Independence, and also of William, Governor of New Jersey. Robert, his second son, was the head of the Clermont branch of the family, and Gilbert, the third son, was the grandfather of our Professor.

John Henry, the son of Henry Livingston and Sarah Conklin, was born at the paternal mansion on the Hudson, near Poughkeepsie, on the 30th day of May, 1746. He was graduated from Yale College, under the Presidency of Rev. Thomas Clapp, in 1762. He applied himself very closely to the study of law for two years, in the office of Bartholomew Crannel, of Poughkeepsie, "stimulated, he says, by an inordinate ambition of the honors of this world." His health became seriously impaired, symptoms of pulmonary disease having appeared, and he became greatly concerned about his spiritual condition. A thorough work of grace was wrought in him, the results of which are described in a very instructive and impressive manner by his biographer.

The conclusion of the whole matter was a full consecration of himself to the service of the Redeemer, embracing a change in his plans for life, and a dedication of himself to the work of the sacred ministry. But the state of the Dutch Church was such at the time, as to afford little encouragement for a young man to enter the ranks of her ministry. He considered the claims of three churches, the Episcopal, Presbyterian and Dutch, and decided in favor of the last, not only because his parents were connected with it, and he had been baptized in it, and he could cordially consent to its doctrines, and accept its government and worship, but as he himself says: "For the restoration of peace and prosperity in this distinguished por-

tion of the Lord's vineyard I felt an ardent desire, and it was powerfully impressed upon my mind that God would render me, however unworthy and unfit for that arduous work, an instrument in His hand, to compromise and heal these dissensions, and raise the reputation and establish the dignity and usefulness of the Dutch Church in America. In what way these great objects were to be effected, or how the Lord would prepare and afterwards employ me for that purpose, I did not know, nor did this excite any diffidence or uneasiness. The point was settled in my mind, and I was fully persuaded it would be accomplished. This removed all further hesitation, and fixed my determination to abide in my own Church. The posterior dealings of Divine Providence, and the gracious fulfilment of my expectations, have afforded me abundant evidence that my choice has been crowned with the Divine approbation."*

For carrying out his purpose he determined to pursue his theological studies in Holland, and he sailed for that country May 12, 1766. After his arrival he connected himself with the University of Utrecht, where he not only improved his time by attention to study under Professors Bonnet, Elsnerus and others, but also improved opportunities for the cultivation of the graces of the Spirit, by conversation with many pious persons with whose society he was favored.

Until this time, the Church of New York had only one pastor who officiated in the English language, Rev. Dr. Laidlie. The time had now come for the agitation of the question of calling another. It was decided to do so, and also that Mr. L. should be called. Having finished his studies, he received his license from the Classis of Amsterdam, June 5, 1769, and by that Body his call was approved, and he was ordained to the ministry and assigned to the Church of New York, April 2, 1770. He then resolved to present himself to the University as a candidate for the degree of Doctor of Theology, for which he presented a dissertation "*De Foedere Sinaitico*," which was so well written, and so ably defended by him that the degree was conferred.

The place that Providence assigned him in bringing about

* Gunn's Life of Livingston, Ed. 1829, p. 115.

the reconciliation of the Coetus and Conferentie parties, and in securing Ecclesiastical independence and order for the churches by means of the Plan of Union; his election to the Professorship, and his forty years of service in it have been duly considered. We have followed him, step by step, through his long life until he had almost reached fourscore years. And now we have come to the end, and we see the pilgrim laying down his staff and sandals to receive his crown.

His death took place Jan 20, 1825. On the day before, he was in usual good health, and delivered a lecture to his students on the subject of Divine Providence. Remarking on the Savior's exclamation on the Cross, "It is finished," he said "His work was done, and then His Father took Him home. And just so He will do with me. When my work is done my Father will take me home." As he did not make his appearance at the usual time the next morning, and his little grandson called him, but received no answer. The spirit had fled, and the position of the body showed that there had been no struggle. The end was literally, perfect peace. His work was done, and his Lord had taken him home. "In the manner of his removal," says Dr. Gunn (Life, p. 472), "a persuasion which he had often expressed, that he should so depart, was singularly verified. Till toward the close of his life, he had suffered much from a dread of the agonies of death; he was often troubled at the thought of the pain he would have to endure when his soul should be breaking loose from her earthly tabernacle, and frequently prayed that he might be delivered from the distressing apprehension. He was at length delivered from it, and what was very remarkable, said afterwards, more than once, as we have been credibly informed, that when the hour for his departure should arrive, he believed he would go off in a sudden and easy manner."

A few ancient men and women are still lingering among us, who have a distinct recollection of Dr. Livingston as he walked the streets, and appeared in the pulpit, and they take delight in recalling the impressions he made on their youthful minds. His pupils, who never wearied of talking of him as they had known him in the lecture room, and in his home, as well as in the pulpit, have one after another followed him to the better

land, until only three, all belonging to the class of 1824, remain, Rev. Dr. Gustavus Abeel, and Revs. Jonathan F. Morris and Jefferson Wynkoop. Several of his pupils have left on record their estimates of him as a christian, a preacher, and a professor.

In a portly octavo volume the Memoirs of Dr. Livingston were published in the year 1829. They were prepared by Rev. Dr. Alex. Gunn by request of the General Synod, and arrangements for the publication were made by a committee of the Synod in connection with Dr. Gunn. The work is valuable, not only as a Biography of the distinguished Professor, but as containing the History of the Reformed Dutch Church in this country. An abridgment of this work was prepared by Rev. Dr. T. W. Chambers, and published in 1856, by the Board of Publication. The MS. Lectures of the Professor, were in answer to a request of the Synod, presented to that Body by his son, the late Col. Henry A. Livingston. It was hoped that they might be printed and published to the world. But the Committee who had the matter in charge, reported that the lectures were for the most part, mere analyses which the Professor filled up when imparting instruction to his pupils. The Synod, feeling that the publication of them in such a state would not consist with his known and universally acknowledged reputation as a Professor of Didactic Theology, directed that the manuscript should be bound up, deposited, and carefully preserved in the Library.

This volume may well be regarded as one of the choicest treasures in the Gardner A. Sage Library. The Lectures are written in the fair, legible hand for which the Professor was noted. It was his custom, whenever the whole course had been delivered, to make a note of the fact. The last of these entries is as follows:

"1824, April 23d, finished my course of lectures. Another year it has pleased my Lord to spare, sustain and assist His aged servant. I have not failed in any one lecture. With increased vigor and cheerfulness I have been enabled to proceed, and the dear students have attended with faithfulness and increased zeal. There is a revival of religion among them, and they will become, it is hoped, a treasure to the Church. I

bless the Lord for His mercies, and I bear testimony that He is faithful to His word. My life is hid with Christ in God, and there I am sure it is safe." We linger affectionately and reverently around the memory of the Professor, the hundredth anniversary of whose election we celebrate. What a wonderful life! On the day that he landed in New York, a youth fresh from the University of Utrecht, he took the first place among the ministers of the Dutch Church, and held it for more than a half century. He did more than any other man to give practical force to the ideas of the fathers on ministerial education, and was leader in every movement to secure the greater efficiency of the Church. He taught Theology without salary twenty-five years, during which time he gave professorial certificates to about ninety students, and at New Brunswick he taught fifteen years, receiving a very inadequate pecuniary support. Why has not the Church placed his name on some monument beside the marble that covers his grave—some building or some endowment—nay, on the School itself, which was so well served and carefully nurtured by him? To be sure, we may, pointing not only to the School, but to the Church, say: "*Si monumentum quæris circumspice*"; and yet, what would be more worthy of the Church, than, on this Centennial Anniversary, fully to endow one of the chairs in the School, and attach to it the revered name of John H. Livingston?

CHAPTER V.

FROM THE DEATH OF PROF. LIVINGSTON TO THE ESTABLISHMENT OF THE FOURTH PROFESSORSHIP. 1825–1865.

Dr. De Witt Sole Professor—Drs. Milledoler and Woodhull Elected—Revival of the College—Death of Prof. Woodhull—Dr. Cannon Elected—Aid from Collegiate Church—Death of Prof. De Witt—Dr. McClelland Elected—Services of Theological Professors to the College—Interest in Missions—Prof. McClelland's Sermon—Endowment Increased—Revival of 1836–7—Modification of the Covenant with the Trustees—Hon. A. B. Hasbrouck Elected President—Resignation of Prof. Milledoler—Election of Dr. Van Vranken—Resignation of Prof. McClelland—Election of Dr. Campbell—Resignation and Death of Prof. Cannon—Election of Dr. Ludlow—Erection of Peter Hertzog Hall—Death of Prof. Ludlow—Election of Dr. Woodbridge—Death of Prof. Van Vranken—Election of Dr. Berg—Resignation of Prof. Campbell—College Property Transferred to the Trustees.

By the death of Prof. Livingston, Prof. De Witt became the sole Professor until the close of the Seminary year. He not only cared for his own department, but for that of his deceased colleague, and did all in his power to complete the instruction in Systematic Theology for the year.

The Board of Superintendents said, "The Board would particularly notice the highly laudable part which Dr. De Witt has acted. Though severely afflicted in his own family, affected by personal debility and the death of his co-adjutor, prompted by an ardent desire to have the studies of the School kept up as fully as possible, he has, in addition to the duties of his own office, regularly instructed and examined the students in Didactic and Polemic Theology."

In the Autumn, the Seminary year opened with two Professors, and in a few weeks a third was added, and funds were assured for their support. What a fitting thing, we in our shortsightedness are ready to say, it would have been for Dr. Livingston to have seen the answer to his prayers, in this consummation of his life's labors. But was it not as well for him to look down from the heavenly heights on the completed

work? He had wandered with his school in the wilderness of uncertainty 40 years, and now from Nebo had seen the Canaan of assured establishment. What better thing could his Lord do for him at the time, than take him to the rest that remaineth for the people of God?

Rev. Philip Milledoler, D.D., one of the pastors of the Collegiate Church of New York, was February, 17th, 1825, chosen to succeed Dr. Livingston as Professor of Didactic and Polemic Theology, and he also became President of Rutgers College. His inauguration as Professor took place May 25th, 1825. On this occasion, the sermon was preached by Rev. Dr. Selah S. Woodhull, and the charge to the Professor was delivered by Rev. Dr. Cornelius C. Cuyler.

At a special meeting of the Synod held from the 14th to the 16th days of September inclusive, Rev. Dr. John Ludlow was appointed Professor of Ecclesiastical History, Church Government and Pastoral Theology. But he having declined, another election was held and Rev. Dr. Selah S. Woodhull was chosen. He was inaugurated on the second Wednesday of November, 1825, when the sermon was preached by Rev. Dr. J. Ludlow, and the charge to the Professor was delivered by Rev. Dr. James S. Cannon.

In connection with these successful measures in behalf of the Theological Institution, the idea of reviving the College took possession of the mind of the Church, and was soon put into practical shape and carried into effect. Some have said that it originated with Prof. De Witt, he thinking rightly, that thus an important feeder for the Theological School would be provided, others that it originated with Messrs. Van Nest and Hardenbergh, in whom, while obtaining subscriptions for the Theological Endowment, the hope sprang up, that the way would by this means be opened for the revival of the Literary Institution, of which they were Trustees. But was it not an idea that could hardly fail to occur to many at the same time, or to enter the mind of every thinking friend of both Institutions, and of every loyal member of the Reformed Dutch Church, so manifest was the mutual dependence of the two Institutions, and so intimate had been their relations in the past. It was a time of remarkably good feeling. The questions that

had in a measure disturbed the relations of the General Synod and the Trustees had been amicably settled.

The Trustees of the College had already, on the 24th of May appointed a Committee to devise some plan for the revival of the College, and which was to be submitted to the General Synod for their approbation. The Board of Direction of the General Synod, in their report to that Body a few days later, stated that "in their view it will be of essential advantage to the interests of the Reformed Dutch Church and its Theological Seminary, should the Trustees of Queen's College succeed in reviving the same as a Literary Institution." Both parties were ready for coöperation. The immediate results were, increased vigor in the work of completing the endowment of the third Professorship; the securing of a pledge, by a Committee of the Trustees, from the Collegiate Church of New York to contribute $1,700 per year for three years, provided that the whole amount should be subscribed, (said annual payments being to meet expenditures until the subscriptions could be collected, and made fully available for income); and also that an agreement or covenant should be made between the Synod and Trustees, for securing the end desired by both parties; and that the money should be payable only when the "whole establishment, literary and theological, shall be in full operation."

Such agreement was adopted by the Synod at the adjourned session held at New Brunswick, September, 1825.

It was agreed that the literary exercises should be revived as soon as practicable, and that the Trustees should have free use of so much of the College building as might be necessary for their purposes; that the Theological Professors should teach in the College as the Synod should deem best calculated to promote the mutual interest of both institutions; that the Trustees should immediately appoint two Professors, one of Languages, and one of Mathematics and Natural Philosophy, and afterwards, with the advice and consent of the Synod, such other Professors as were needed, and the funds of the College would warrant; that one of the Professors of Theology should be President of the College; that the Treasurer of the General Synod should also be Treasurer of the College; that

Thomas DeWitt

the name of the College should be changed to Rutgers, in honor of one of its distinguished benefactors, Col. Henry Rutgers, of New York city; which change was made by an amendment of the charter authorized by the Legislature of New Jersey. The plan of studies of the Theological School also was revised and somewhat modified by the same Synod. It was ordered that a general review of studies should be made at the end of each year; that there should be anniversary exercises in which each member of the Senior Class should take a part under the direction of the Professors, and that "Marckii Medulla Christianæ Theologiæ" should be adopted as a textbook in Didactic and Polemic Theology.

Scarcely had these arrangements been made, when both Institutions and the whole Church were called to mourn the loss of Professor Woodhull. On the 27th of February, 1826, he departed this life, only three months after his induction into office, and so the Church's hopes of long and efficient service at his hands were sadly disappointed.

At an extra session of the General Synod held in the city of New York, March 29th, 1826, Rev Dr. James S. Cannon, pastor of the Reformed Dutch Church of Six Mile Run, N. J., was elected Professor of Ecclesiastical History, Church Government and Pastoral Theology, in the place of Professor Woodhull. He was inaugurated on the first Wednesday of May, 1826. On this occasion, Rev. William McMurray, D. D., preached the sermon, and the charge to the Professor was delivered by Rev. James M. Mathews, D.D.

The work of the Seminary continued to go on successfully, with a goodly number of students in attendance. But embarrassment from inadequacy of funds was experienced, for there was some loss on subscriptions, and the time for which the Collegiate Church had promised its generous, annual contribution of $1,700, after being extended one year, had now expired. Special agencies and collections had to be resorted to, in order to tide over the difficulty, until a favorable time for a new effort for the increase of the Permanent Fund should come.

A plan was proposed, June, 1826, to the Synod, and quite enthusiastically adopted, of sending a delegation to the Netherlands to seek pecuniary aid through the awakening of fond

memories of ancient relationship to the Mother Church. Rev. James V. C. Romeyn and Rev. Dr. John Ludlow were appointed, and a letter was addressed by the Board of Direction to the Minister Plenipotentiary of His Majesty the King of the Netherlands, who, in a complimentary and favorable answer, promised facilities of introduction, advice and correspondence. Messrs. Romeyn and Ludlow having declined this mission, Revs. Peter Labagh and John Ludlow were appointed primarii, and Rev. Thomas De Witt and John F. Schermerhorn secundi. But on account of some difficulties in the way, the nature of which is not stated, the project was abandoned.

In the year 1831, Oct. 11th, Professor De Witt was removed by death. His loss was deeply felt and great lamentation was made over him. He was a most useful man to the Institutions, able and ready to give help wherever needed in any department. He had served in his Professorship only eight years, and was in the prime of life, being only forty-two years of age at the time of his death. Rev. Dr. John Ludlow was elected successor to Dr. De Witt, Nov. 9, 1831, but he declined. Thereupon Rev. Alexander McClelland, who was at the time Professor of Languages in the College, was temporarily employed by the Board of Superintendents to teach the elements of the Hebrew language to the Junior Class. He performed this work so satisfactorily, that he was by the next Synod, held in June 1832, elected Professor of Biblical Literature. He was inaugurated July 19, 1832, Rev. Thomas De Witt, D.D., preaching the sermon, and Rev. Samuel Van Vranken, D.D., delivering the charge to the Professor.

The question of the abrogation of the arrangement whereby the Professors of Theology were obligated to teach in the College was agitated in 1832, and considered by the Superintendents, the Trustees, and the Synod. All were agreed that this arrangement must be regarded as temporary, and preparatory to something better. The Trustees were working for the realization of the idea of independency. They were adding to the number of their Professors; were gradually withdrawing work from the Professors of Theology; they appointed a Vice-President, who should relieve the President (who was a Professor of Theology) from some duties connected with the

government of the College, and they were hoping for the time when their endowments should be such, that the Professors of Theology might be entirely relieved from service in the College. The Professors declared that they did not feel the work to be burdensome, and that they were willing to continue it, if necessary, though they were impressed with the fact that if relieved, they would be able to pursue some lines of study for the benefit of the Theological students, which they now could not. The conclusion was, that the present plan was to be continued in the "full hope of realizing the best expectations of the Church."

But the question soon came up again, and various conferences were held to consider it. All agreed on the desirableness of at least relieving the Professor of Didactic Theology from the cares of the Presidency of the College. But the time for this had not yet come: and the Synod of June, 1837, adopted the following resolutions:

1. "*Resolved*, That the existing arrangement between the General Synod and the Trustees of Rutgers College ought to be, and hereby is, left unaltered and unmodified for the present.

2. "*Resolved*, That the Synod, expressing their confidence in the zeal, ability, and untiring diligence of the Faculties of their Literary and Theological Institutions, do earnestly recommend these Institutions, founded in many prayers, and toils, and sacrifices, to the undivided and affectionate patronage of all our ministers and of all our churches."

In the year 1833, the subject of Foreign Missions became one of great interest among the Theological students. Dr. Livingston had in the year 1799, preached a sermon before the New York Missionary Society, and the trumpet, when he blew it, gave no uncertain sound. The influence of that sermon extended far beyond the audience that heard it delivered. It could not be otherwise, than that the influence of an appeal, made by such a man, in the infancy of the Missionary cause in this country, should be felt far and wide. It had its share in arousing the attention of the churches of all denominations to the claims of this, the cause of our risen Lord.

His students at New Brunswick at once, in 1811, formed the

Berean Society, for the discussion of Biblical and practical subjects, among which, that of Missions had a prominent place. In the year 1820, the name and constitution of this society were changed, and it became the Society of Inquiry on Missions, "to obtain and circulate religious intelligence, to correspond with similar societies in other Seminaries, and with Missionaries, domestic and foreign, and to diffuse among ourselves a zeal for the Missionary cause." From that day to this, the Society has been doing its work, and has been a blessing to the Seminary and the whole Church. Its records show that every phase of the Missionary work has been looked at again and again, and from every point of view. Some of the best Missionaries who have lived and died in heathen lands have gone from it; and a pastor who has once been a member of this Seminary and Society can hardly be conceived of, as indifferent to the claims of Foreign Missions.

In the year 1819, Dr. John Scudder, a member of the Reformed Dutch Church, in Franklin street, New York, and father of the Missionary family of that name, had gone to India as a physician, under care of the A. B. C. F. M., and he had afterwards been ordained as a preacher. He addressed a most earnest, pleading letter to the students of the Seminary, in which he not only urged that the heathen world had need of missionaries, but that if the Church at home would save herself, she must heartily engage in Foreign Missions, and he added, "if our Church is to take hold of this business with the earnestness it deserves, you are the very persons who must take the lead."

Rev. David Abeel, a graduate from the Seminary, resigned his pastoral charge at Athens, N. Y., and went to China under the auspices of the Seamen's Friend Society, in 1829, and he also visited Siam and Java under direction of the A. B. C. F. M. Compelled more than once by shattered health to revisit his native land, he devoted himself to pleading the cause of Foreign Missions, with the students of various Theological Seminaries. He often came to New Brunswick, his native city, and the home of his parents. He was there during the latter part of the great revival of 1836–7 and the students of that time, both of the College and the Seminary, will never

forget his interviews with them. His appeals and example produced a wonderful impression. Many were led seriously to consider their personal duty in the matter, and in the autumn of 1836, the first missionary band from the Seminary, composed of Messrs. Nevius, Doty, Youngblood and Ennis, sailed for Netherlands India.

These have been followed by others, until the number of forty has been reached, of whom some have finished their course, some have been obliged to leave their posts, and some are now working in China, India, Japan, and South Africa. The last name on the list thus far is that of the young brother, Horace G. Underwood, a graduate of 1884, who has just been ordained and given to the Presbyterian Church, to be its pioneer missionary to Corea, the Hermit nation.

The Professors have ever encouraged the missionary spirit in the School, have pressed the claims of the heathen on the consciences of the students, and have rejoiced whenever one has declared his purpose to be a Foreign Missionary. It seems to us a fitting thing that New Brunswick, the home of this mother of the Schools of the Prophets, should have been chosen as the place for the organization and first meeting of the American Inter-Seminary Missionary Alliance in October, 1879.

The usual calm that attended the working of the Seminary, was somewhat disturbed in 1834, by the appearance in print, of a sermon on Spiritual Renovation by Prof. McClelland, founded on Luke xi: 9. The Synod, after having examined the same, and heard the explanatory statement of the Professor, declared that while the sermon contained sentiments and a phraseology which they believed were not warranted by the Standards of the Church, yet, "that the explanatory statement since made by Prof. McClelland, and his unequivocal approbation of the standards of the Church are so satisfactory to the Synod, as to justify an expression of continued confidence in the correctness of his theological views" Not only is a reference to this due to the truth of History, but it illustrates the jealous care of the Church to provide safe guides for her candidates for the ministry, and, moreover, affords the opportunity to call attention to the masterly and satisfactory explanatory statement

made by the Professor to the Synod, and which may be found in full in the Acts and Proceedings of General Synod, vol. 4, p. 312.

The year, 1835, was marked by the successful completion of another effort for so increasing the permanent funds of the Seminary that the Synod might be relieved from the embarrassment caused by annual deficiencies. Again we find the name of the Elder Abraham Van Nest at the head of the soliciting Committee, and associated with him were the Elder Richard Duryee and Rev. Drs. Jacob Schoonmaker and John Knox. Stephen Van Rensselaer, of Albany, headed the list with a subscription of $5,000, the Collegiate Church followed with the same amount, and then followed smaller subscriptions, until the aggregate of $41,083.50 was reached, of which the sum of $7,033.50 was applied to payments of arrearages of salaries and other debts, and $34,050.00 were added to the Permanent Fund.

In the same year the Professors were, by direction of the General Synod, regularly organized into a Faculty, to meet monthly, and to keep regular minutes of proceedings, the Professors to preside in the meetings in turn, in the order of seniority in service.

The friends of the Institution now began to be seriously troubled by the failure to see a large increase in the number of students. They thought that, when they had devised and done liberal things, it was reasonable to expect an increase in the number of those who should come to enjoy the privileges provided. The Synod appointed a committee to consider this subject, who assigned various causes, some of which could be removed, and the removal of which they recommended. They reported, that although the Professors of Theology were not greatly burdened by their work in the College, yet it was thought that the fact that they were doing double duty created an unfavorable impression, and made the young men suspect that it could not be otherwise than, that they must to some extent slight their proper work. The price of board was also considered, and the plan was suggested of erecting a building for the purpose of promoting economy in the means of living. But nothing was done. The fact was then, as it is

now, that the Institution had a comparatively small constituency. A small Denomination can expect very few students outside its own bounds to enter its Theological School, no matter how complete may be the arrangements, or how able and well-furnished the Professors.

But in the year 1837, there came in an influence that for a time removed this cause for complaint. The city of New Brunswick was visited in the years 1836-7 with a very extensive and powerful revival of religion. All the churches in the city were greatly increased and strengthened. An interesting and detailed account of this revival was given to the public in a little volume by Rev. Joseph H. Jones at the time Pastor of the First Presbyterian Church. The blessed work pervaded the Seminary and College, and the great majority of the students of the latter, who had not been professing Christians before, became such, and at the close of the college year in 1837 very few remained who had not confessed Christ. The work of the College was, during the time, carried on in a regular and orderly manner, and studies and recitations were by no means neglected, but the daily meetings for instruction, conference and devotion, in which Professors and students came together, can never be forgotten by any one whose happiness it was to participate in them. As a result of this revival, several larger classes in succession entered the Seminary than had ever entered before. In the Autumn of 1837 a class of 15 entered, which was the largest that down to that time had ever been seen in the Seminary. Two of the Professors now in service, (Demarest and DeWitt), were among the converts during this revival, and the present Senior Professor and Dean of the Seminary (Prof. Woodbridge) was their fellow student in the Theological School.

Events were now fast tending toward an important modification of the arrangement between the Trustees and the Synod. When Dr. McClelland was elected Professor in the Seminary, he was not placed under obligation to do the work in the College that his predecessor had done. This would have caused some embarrassment to the Trustees, if they had not been able, fortunately, at that time to secure gratuitously, the services of Rev. Dr. Jacob J. Janeway as Professor of Belles

Lettres, Elements of Criticism and Logic, and who was also made Vice-President of the College. But Dr. Janeway resigned in 1838, and then the Superintendents of the College made an appeal to the Synod for relief, claiming that their embarrassment was caused by a "departure of General Synod from an observance of the terms of the Articles of Union of the two Institutions agreed to in 1825." Their complaint certainly appears to have been well-founded. In arguing the matter of the great importance of the College to the Theological Seminary, they expressed themselves in language that is worthy of repetition now, after the lapse of 46 years. In their report to the General Synod of June 1838 they said:

"It is evident, however, that for the Dutch Church to preserve its distinctive character as a Church, it is of the utmost importance, that the youth of our churches should be educated in our own Institutions. If they are trained in the Institutions of other Christian sects, the inevitable consequence will be, that any peculiar or strong attachment to their own Church will be lost; the sectarian feeling and prejudices of other denominations will be imbibed, they will become attached to their peculiar habits and customs, and should they be settled as pastors in our churches, the feelings and prejudices which they have elsewhere acquired, will probably exert an unhappy influence over them. Under the influence of a truly sectarian spirit, acquired in another religious sect, they will imagine that it shows liberality of spirit, and enlargedness of sentiment, to make light of the peculiar customs and institutions of their own Church, and to adopt and introduce into it those of others, and it is not improbable that they may learn to reject or undervalue the doctrines of our Church, and by introducing the mistaken views and erroneous opinions which they have received abroad, cause discord and trouble. For the preservation of the peace, purity, honor, and prosperity of our Church it is of the highest importance that our ministers should be mutually acquainted, and cherish mutual confidence; that they should agree in maintaining the doctrines of the Church, and preserving its Customs and Ecclesiastical Forms of Government; and nothing will more effectually secure this state of things than educating our own youth in our own In-

stitutions. The surest way to destroy the distinctive character of our Church, to abolish all that is peculiar to it, to subvert it from its foundation, and to amalgamate it with, and merge it in some other Christian sect or sects, is to withdraw our youth from our own to Foreign Institutions."

An adjourned meeting of the General Synod was held at New Brunswick, July, 1839, to consider the covenant relations existing between the Synod and Trustees, and to determine what modifications were demanded by changed circumstances. It was agreed, first of all, that no Theological Professor should thereafter be President of the College. Dr. Milledoler had long before signified his wish to retire from the Presidency. The Trustees, who were in session at the same time with the Synod, resolved to appoint Rev. Dr. John Ludlow President, provided that the Synod would pledge the funds needed for the payment of his salary. The Synod approved of the appointment, pledged themselves to raise means for the payment of a salary of $2,500 per annum, and also resolved that they would "continue to appropriate the income of this fund to the Presidency of Rutgers College: *provided*, in future elections of President, (during the continuance of the compact with the Board of Trustees), said Board of Trustees shall submit such election to the General Synod, and the same shall be approved by two-thirds of the Synod."

Dr. Ludlow declined the office, and the Committee appointed by the Synod to raise the funds did nothing, because of the great financial difficulties of the country at the time.

There were at this time, those who claimed for the Synod a supreme control over the College, on the ground that the College had been expressly chartered for the purpose of educating young men for the ministry, and that instruction in Theology was the predominant idea; and it was concluded, that the Synod must by direct control, see to it that the College was managed in conformity with that idea. On the relations of the Trustees and Synod, the report of a Committee of the Synod of 1840, of which Rev. Dr. G. Abeel was Chairman, speaks very clearly in the following language:

"It is evident, from the nature of the relations existing be-

tween the Synod and the Trustees, that nothing can be accomplished without mutual agreement between them. Your Committee feel that the College is intended to subserve the interests of the Church. But then it was to do it as a chartered body. Its form, its mode of operating, were fixed; in a word, all its machinery was put together long before the Synod had an existence. This form and machinery were secured to it by its founders. They are common to all similar institutions, and no attempts have been made by the friends of literature to alter them. To modify it, so as to subject it to the regulations of General Synod, would not answer the purpose of the Church. The conflicting opinions, the oftentimes hurried deliberations of such a body, would never suit the objects of an institution whose prosperity mainly depends upon the stability of its plans and operations. The Synod do now possess every advantage that can be derived from their wisdom and advice, and your Committee cannot see how that advantage can be increased by any closer connection with the Board of Trustees."

The results of the discussions and conferences of 1840, were the restoration to the Board of Trustees of the full power of choosing and appointing the President of the College, according to the covenant of 1825, with the understanding that the burden of the Presidency should not be put on one of the Professors of Theology, and the endorsement of the following Plan of Professorial duties, agreed on in 1839.

1. The President to teach the Evidences of Christianity and the higher branches of Rhetoric.

2. The Professor of Mathematics to teach Mathematics and Natural Philosophy.

3. The Professor of Languages to teach the Latin and Greek Languages.

4. The Professor of Chemistry to teach Chemistry and Experimental Philosophy.

5. The Professor of Didactic Theology to teach Moral Philosophy.

6. The Professor of Ecclesiastical History to teach Mental Philosophy.

7. The Professor of Biblical Literature to teach Criticism, as

taught in Quintilian, Horace and Longinus. The Professors of Theology to conduct the services in chapel on the Lord's Day.

The Trustees were recommended to appoint a President as soon as practicable, and in order to secure a salary for him, to reduce the salaries of the Professors; also to take energetic measures to increase the endowment. The Professors of Theology were requested to continue to the College such services as they had heretofore rendered, or such as, not interfering with their duties in the Seminary, might be agreed upon between them and the Trustees.

It was also resolved by the Synod: "That, in the opinion of this Synod, the efficiency of this College depends mainly upon the wise and energetic administration of its affairs by the Board of Trustees, and to the said Board the Synod refers its whole administration, embracing the appointment of Professors and Instructors, providing and disbursing the funds of the College; and controlling and directing its concerns generally; and that the Synod repeals on its part all former action on this subject which may, or can interfere with the tenor of this resolution."

In the autumn of 1840, the Hon. Abraham Bruyn Hasbrouck, L.L. D., of Kingston, N. Y., having been elected President of the College by the Trustees, entered upon the duties of his office. He was a cultivated scholar, a wise disciplinarian and thorough Christian gentleman. His administration was eminently successful. His memory is affectionately cherished by his students, and the citizens of New Brunswick recall with great pleasure his sojourn among them for ten years.

At a special meeting of the General Synod, held in New York, Sept. 8, 1841, the Rev. Dr. Milledoler resigned his Professorship after a service of sixteen years. His resignation was caused by the action of the Synod in making a very radical change in the plan of instruction in the Department of Didactic and Polemic Theology. It was resolved that, while the Professor should continue to use "Marckii Medulla" as a textbook, he should not require the students to "commit to memory or to recite the same, in the words of the author, in the lecture-room." The Professor was moreover required to give "a course of elementary instruction upon the subjects of Theolo-

gy" to the Junior class, and to the other classes, "written and oral lectures upon all the branches of theological science," and which were to be "full, connected, continuous and well-digested prelections upon the whole system of Theology, Didactic as well as Polemic."

The Synod declared that, while this plan was approved and adopted by them, "they do not insist on the full execution of it by the Didactic Professor immediately, but at as an early a period as may be practicable." But the Professor deemed it his duty, under the circumstances, to offer his resignation, which was accepted by the Synod with an expression of their "grateful sense and acknowledgment of the zeal, industry, and fidelity with which he has discharged the duties of the office of Professor of Didactic and Polemic Theology."

The same Synod that accepted the resignation of Professor Milledoler, chose the Rev. Dr. John Ludlow, at that time Provost of the University of Pennsylvania, to be his successor. Thus all the Professorships were in turn offered to Dr. Ludlow. But, as he had repeatedly done before, so now again, he declined the election.

In the month of October, 1841, at a special meeting of the Synod, Rev. Dr. Samuel A. Van Vranken, Pastor of the Broome Street Reformed Dutch Church, New York, was chosen to fill the vacancy. He was inaugurated on the second Tuesday in December, Rev. Thomas E. Vermilye, D.D., preaching the sermon, and Rev. Isaac Ferris, D.D., delivering the charge to the Professor.

The Synod of June, 1843, in accordance with a recommendation of the Board of Superintendents, directed that a Theological Commencement should be held on the Thursday of the week preceding the College Commencement, on the third Wednesday in July. It was held in the building then occupied by the Second Reformed Dutch Church, five of the graduating class and one of the Professors delivering addresses. But it was not favored by Professors or students, and the time, (it being within a few days of the College Commencement), seemed to be unfavorable for a general attendance of the graduates or friends of the Institution from a distance. The resolution establishing it was repealed by the next Synod.

Professor McClelland, after having faithfully and successfully labored in his department for twenty years, felt compelled by the state of his health to resign his office, which he did in a letter to the Synod, dated June 1st, 1851. The resignation was reluctantly accepted by the Synod. After spending a few months in Europe, he returned to New Brunswick, where he lived in retirement until his death, which took place in the year 1864. During the thirteen years preceding his death, his voice was occasionally heard in the pulpits of New Brunswick, but he rendered no public service beyond this.

The same Synod that accepted Dr. McClelland's resignation appointed as his successor Rev. Dr. William H. Campbell, at the time Principal of the Albany Academy. He was inaugurated Oct. 1st, 1851. The sermon was preached by Rev. Duncan Kennedy, D.D., and the charge to the Professor was delivered by Rev. G. W. Bethune, D.D. He remained in this office until June, 1863, when he resigned to take the Presidency of Rutgers College, which had been made vacant by the death of Hon. Theodore Frelinghuysen. The latter office he filled until, warned by the coming infirmities of age, he resigned it. He is still among us, and while we cannot with propriety, say all that might be truthfully said, yet we may not fail to record that his resignation as Professor, when he was in the midst of his years and usefulness, was received with universal regret. His students to-day are unanimous in acknowledging the greatness of the debt they owe him. With remarkable energy he labored for all the interests of the Seminary while connected with it. He is still connected with the College as Professor of Christian Evidences.*

The next change in the Faculty took place after an interval of only one year. Professor Cannon sent his resignation to the Synod of June, 1852. He had for some time been unable to lecture on account of a painful disease of the throat. The Synod, moved by a consideration of his long-continued and useful services, and of the cause of his resignation, declared him to be Emeritus Professor, and directed that the whole amount of his salary should be paid to him as heretofore.

* Dr. Campbell has since this Centennial Anniversary been installed pastor of a new Church organization, the Fourth Reformed Church of New Brunswick.

In less than two months his Master came, and took him away to his rest and crown.

The same Synod that declared Professor Cannon Emeritus, elected Rev. Dr. John Ludlow as his successor. He accepted, and came back to New Brunswick, to spend the remainder of his life in work that had occupied him in the days of his youth. He was inaugurated Oct. 1st, 1852. Rev. George W. Bethune, D.D., preached the sermon and Rev. Isaac Ferris, D.D., delivered the charge to the Professor.

Professors Van Vranken, Campbell and Ludlow now constituted the Faculty, and by them a movement was made for the erection of a Theological Hall, chiefly with a view of diminishing the expenses connected with the obtaining of a Theological education at New Brunswick. The students, at their suggestion, addressed a memorial to the Board of Superintendents in July, 1854, which was favorably received, and the Board appointed three of its number to be, in connection with the Professors, a Committee to procure plans for a Hall, and to collect the money needed; and this Committee was directed, after the moneys, or subscriptions for them, had been obtained, to have a meeting of the General Synod called, so that the action of the Board might be ratified and the necessary legislation secured.

The Committee, after careful consideration, concluded that a suitable building might be erected for 25,000, and it was determined to make application to the Collegiate Church of New York for that amount. The application was promptly granted, and there seemed to be nothing in the way of a successful prosecution of the proposed work.

But in a few days they were startled by the intelligence that the Consistory of the Collegiate Church had rescinded their generous act, and proposed instead, to give the interest of $25,000 annually, for the benefit of the students. This action of the Consistory was prompted by objections that had been presented to them, to the system of living and boarding in commons by students.

The Committee thereupon visited the Union and Princeton Seminaries, to learn about the working of the system in those institutions; and the result was a confirmation of their views

about the desirableness of having a Hall. The argument they presented to the Synod may be seen in "Acts and Proceedings." Vol. 8, p. 587. In accordance with their recommendation, the Synod passed resolutions to the effect, that they approved of the plan for a Theological Hall, that the Consistory of the Collegiate Church should be petitioned to restore their liberal grant to its original form, and that a Committee should be appointed to procure the erection of a Hall if the grant were renewed, and if not, with funds obtained by other means, if possible. The committee was appointed, consisting of Rev. Drs. T. W. Chambers, T. C. Strong and George W. Bethune, with the Professors.

The Collegiate Church declined to renew its original offer, and also withdrew the proposition to make an annual appropriation for the benefit of the students. Then came the donation from Mrs. Anna Hertzog, a member of the Third Reformed Dutch Church, of Philadelphia, of $30,000, for the building of a Hall, to be called Peter Hertzog Theological Hall, in memory of her deceased husband. She had provided in her will for the endowment of a Professorship by a bequest of $25,000, but she was induced instead to give the amount at once (adding to it $5,000) for a Hall, as a pressing need of the Institution at the time. After the completion of the building she added $700 for window blinds, and at her decease left a legacy of $10,000, the interest of which is to be used only for repairs to the building. Her death took place in June, 1866, while the General Synod was in session at New York, a delegation from which by appointment attended her funeral.

The chief portion of the Seminary grounds on which the Hall was built was given by the late Col. James Neilson, of New Brunswick; additional lots were given by Messrs. David Bishop and Charles P. Payton, and to make a complete rectangle with a front extending from George street to College avenue, additional ground was bought at a cost of $2,000, which moneys were contributed by Messrs. Francis and Wessell Wessells, of Paramus, New Jersey.

The corner stone of the Hall was laid with appropriate ceremonies Nov. 8th, 1855, and the completed building was dedicated Sept, 23d, 1856. The Committee in their report to the

Synod said, referring to the Hall, "it stands in the midst of desolateness." It had taken the place of stunted oaks and scrubby cedars. But soon the street was opened in front by the city; the work of grading was done; trees were planted, and so beginnings of improvements were made. A Committee to care for the property was appointed, called the Standing Committee on Peter Hertzog Hall, which with sundry modifications has been continued until the present time. With the occupation of the Hall a division of the books in the Library, which had been held jointly by the College and the Seminary, was made, and the volumes belonging to the latter were placed in the Peter Hertzog Hall.

Scarcely had this work been accomplished when a sad breach was made in the Faculty. Prof. Ludlow, after months of gradually failing health and strength, departed this life on the 8th of September, 1857.

The death of Prof. Ludlow having occurred only a few days before the opening of the Seminary year, it was necessary that measures to fill the vacancy should be taken immediately. A special meeting of the General Synod was held in Newark, Oct. 14th, 1857, and Rev. Dr. Geo. W. Bethune, at the time Pastor of the Church on the Heights, Brooklyn, was elected, but he declined. Then Rev. Samuel M. Woodbridge, Pastor of the Second Reformed Dutch Church, of New Brunswick, was chosen, and he was inaugurated on the second day of December. The sermon was preached by Rev. Thomas M. Strong, D.D., and the charge to the Professor was delivered by Rev. Mancius S. Hutton, D.D.

At the same session, Dr. Bethune was requested to deliver to the students a course of lectures on Pulpit Eloquence, and he delivered the course during that year, with practical exercises in the reading of Scripture and of Hymns. A Committee also was appointed to "take into consideration the expediency and practicability of establishing a Professorship of Sacred Rhetoric in the Theological Seminary, and report on the subject to the next General Synod.' This was the first movement looking toward the establishment of a Fourth Professorship. But nothing farther was done in the matter at this time. The Committee in their Report said: "In regard to the

expediency and practicability of establishing a Professorship of Sacred Rhetoric, the Committee have no confidence that it can be done by a detailed solicitation addressed to the churches, and therefore, they recommend the following resolution, viz.: "That this Synod hope and pray that God will put it into the heart of some opulent member of our Church to endow such a Professorship."

And now was the Church again called to mourn the removal by death of an honored Professor. On the 1st day of January, 1861, Rev. Dr Van Vranken entered into rest, after having served the Institution nearly 20 years.

His work was, after his death, carried on to the close of the year by his colleagues, Drs. Campbell and Woodbridge, they reading his lectures and hearing the recitations.

In the month of June, 1861, the Synod elected Rev. Dr. Joseph F. Berg, Pastor of the Second Reformed Dutch Church of Philadelphia, successor to Dr. Van Vranken, as Professor of Didactic and Polemic Theology. He was inaugurated Sept. 24th, 1861. The sermon was preached by Rev. Dr. Geo. W. Bethune, and the charge to the Professor was delivered by Rev. Dr. W. H. Campbell.

The next change that took place in the Faculty was occasioned by the resignation, to which we have already alluded, of Rev. Dr. Campbell, the Professor of Biblical Literature. He resigned in June, 1863, after twelve years of service, in order to take the Presidency of Rutgers College.

At the meeting of the Synod, held the same month, at Newburg, Rev. Hervey D. Ganse was elected Professor in the place of Dr. Campbell. He having declined, Rev. John De Witt, Pastor of the Church at Millstone, N. J., was elected Professor of Biblical Literature. He was inaugurated in the First Ref. Dutch Church, Sept. 22, 1863. Rev. Hervey D. Ganse preached the sermon, and Rev. Dr. Thomas De Witt delivered the charge to the Professor.

In the following year, 1864, it was resolved by the Synod to transfer the College property, back to the Trustees, under certain conditions. It had been taken, as will be remembered, many years before, by the Synod, in order to relieve the Trustees from pecuniary embarrassment, and the Trustees had ever

since been tenants without charge, A re-transfer was now agreed upon and effected, it being agreed on the part of the Trustees, to pay the sum of $12,000, which the Synod resolved to use for the erection of dwellings for two of the Theological Professors, who had occupied the two wings of the College building as residences; and also, that the President and three-fourths of the members of the Board of Trustees should always be members in full communion of the Reformed Protestant Dutch Church of North America.

By the Synod of 1865, it was "*Resolved*, That this Synod relinquishes, on behalf of the Trustees of Rutgers College, the nomination and appointment of the Professor of Theology of that Institution, from this date, providing such relinquishment does not interfere with any existing contract with the Trustees, in relation to money, to be made up for the salary of the Professor of Theology." This act effected the complete abrogation of all the Covenants between the General Synod and the Trustees of Rutgers College.

CHAPTER VI.

FROM THE ESTABLISHMENT OF THE FOURTH PROFESSORSHIP TO THE PRESENT TIME. 1865–1884.

MOVEMENT FOR THE FOURTH PROFESSORSHIP—DR. SMITH'S SUBSCRIPTION—PROFESSORSHIP ESTABLISHED—PROF. DEMAREST ELECTED—DR. SMITH'S FAILURE—DR. CORNELL'S WORK—WORK OF THE STANDING COMMITTEE—SUBSCRIPTIONS FOR THE LIBRARY—CONTRIBUTIONS OF MESSRS. SUYDAM AND SAGE—JAMES SUYDAM HALL—G. A. SAGE LIBRARY—SUYDAM STATUE—DEATH OF PROF. BERG—PROF. VAN ZANDT ELECTED—VEDDER LECTURE—DEATH OF PROF. VAN ZANDT—PROF. MABON ELECTED—ILLNESS OF PROF. WOODBRIDGE—DEAN APPOINTED—NEW CURRICULUM—FIFTH PROFESSORSHIP FOUNDED—PROF. LANSING ELECTED—CONCLUSION.

The next movement in the line of progress was one that had for its object the increased efficiency of the Institution itself by the establishment of a Fourth Professorship. The need of enlarging the Faculty, so that certain studies and exercises might receive more attention, had long been felt. The Stand-

ing Committee, appointed on the completion of the Theological Hall, was "authorized and requested to secure such additional funds, as may be needed to accomplish the objects of the Institution." The report of a special Committee in 1859 discouraged, as we have seen, any attempt, at that time, to make a general effort through the churches for the establishment of the confessedly greatly needed Professorship of Pastoral Theology and Sacred Rhetoric, and expressed the hope that some individual might be moved to endow it. Five years passed, and nothing was done for the accomplishment of this object.

But the Standing Committee of 1864 thought that the time had come to "institute an effort for the more complete endowment of the Theological Seminary as directed by the Synod of 1857, when the Committee was originally appointed with this express object." Two objects were by the Committee combined in the effort. The one was to obtain funds for the endowment of a new Professorship, the other was to obtain an increase of the existing fund, so that the income might not only be made sufficient for the payment of the salaries of the Professors, but that their salaries, which were deplorably insufficient, might be increased to $2,500.

Rev. Nicholas E. Smith, D.D., Pastor of the Middle Reformed Dutch Church of Brooklyn, N. Y., was in full sympathy with the Committee. He offered to give to the Permanent Professorial Fund the munificent sum of $40,000, on the conditions that the salaries of the Professors should be made $2,500, and that the sum of $40,000 should be raised from the churches for the endowment of a Professorship of Pastoral Theology and Sacred Rhetoric.

Under the stimulus of this most generous offer, the work of obtaining subscriptions was carried on energetically and successfully. It was mainly done by the Professors Woodbridge, Berg, and De Witt, who everywhere received liberal responses. Stephen Van Rensselaer, of Albany, the staunch and devoted friend of our Church and her institutions, as his father had been, headed the list with a subscription of $5,000. The Professors were aided in the work by the Hudson River Ministerial Association, which appointed three of its ministers to visit

the churches on the Hudson. As a result of this effort considerably more than $50,000 were paid into the treasury of the General Synod.

It is simply just to Prof. De Witt, to quote the following testimony of the Committee given in their report to the Synod of 1866: "Your Committee feel that they cannot close this report without a special acknowledgment of the great service rendered the Church by Prof. John De Witt, D.D., who initiated the present movement, obtained the principal part of the large amount that has recently been subscribed for the various purposes of the Institution, and of whom it is especially to be noted, that by untiring zeal and energy, although with the hearty co-operation of his colleagues, he carried the effort to establish the Fourth Professorship to a successful termination."

The Synod of 1865, in session at New Brunswick, being informed that Dr. Smith had given his bond to the Board of Direction for $40,000, and that subscriptions for the same amount had been obtained from the churches for the establishment of a Fourth Professorship, and that much of the money had been paid, resolved, immediately to establish such Professorship and to elect a Professor. The result was the election of Rev. David D. Demarest, D.D., pastor of the Reformed Dutch Church of Hudson, N. Y., as Professor of Pastoral Theology and Sacred Rhetoric. He was inaugurated in the First Reformed Church of New Brunswick on the 19th of September, 1865, Rev. A. P. Van Gieson, D.D., preaching the sermon, and Rev. M. S. Hutton, D.D., delivering the charge to the Professor.

Soon the Church and all the friends of the Seminaryexperienced a bitter disappointment. Dr. Smith became embarrassed pecuniarily, and was compelled to ask the Synod to release him from the obligation he had assumed. In his letter to the Board of Direction, he says: "If, through the Board, I could be released from the bond it would be doing an act of mercy to one who simply desired to serve the Church, and to do what he could for her prosperity." Dr. Smith, unfortunately, failed to accomplish what he desired and intended, and he was promptly released

by the Synod. His disappointment was, no doubt, as great as was that of the friends of the Institution. But let it never be forgotten that the Church owes him a great debt of gratitude. He, in entire good faith, made his subscription. Moreover, he paid, and who can tell with what sacrifice, interest on his bond for two years, amounting to $5,600. He was the means of securing moneys from the churches for the establishment of a new Professorship, and also in part for building houses for the Professors, for the excess of collections above $40,000 was devoted to that object.

To supply the deficiency thus created, was now the immediate and imperative task before the Church. No one thought of yielding to discouragement. With a view to prompt and decisive action, the Synod of 1868 modified the constitution of the Standing Committee, making it to consist of nine laymen with one of the Professors, who should be designated by the Faculty. This Committee was authorized to employ an agent to obtain subscriptions and collect moneys for the endowment, as well as to care for the property of the Seminary. It was also to be the Executive Committee of the Board of Superintendents, was directed to report to that body, to meet with it annually to confer about the temporal interests of the Seminary, and to be under the general direction of the Board. The Board of Direction was to coöperate with this Committee in an effort to raise $100,000 for completing the endowment and paying the debt of the Synod.

The Committee and Board of Direction jointly, employed Rev. Dr. James A. H. Cornell, of New Baltimore, N. Y., the financial agent. Dr. C. had been obliged to leave the service of the Board of Education as its Secretary, on account of the state of his health, and his friends endeavored to dissuade him from undertaking this service. But he was deeply impressed with the facts, that the work was one of supreme importance, not only to the Seminary, but to the whole denomination; that he was called to a position of rare influence, and that a singular opportunity of doing great good was presented to him. Believing that this was a call from God that must not be treated lightly, he, in the face of foreseen discouragements, entered upon his mission with enthusiasm, and prosecuted it with remarkable skill

and vigor during two and a half years, his bodily health and strength meanwhile constantly improving. Now began that wonderful history of his success in obtaining moneys for the various interests of the Seminary.

His first step was to secure the interest and help of his noble Christian friend and former co-worker in the Board of Education, the retired Christian merchant, and the liberal helper of all good causes, James Suydam, Esq., of New York City. From him, he almost immediately, received the sum of $40,000 for the endowment of the Professorship of Didactic and Polemic Theology, to which Mr. S. subsequently added the sum of $20,000.

The Synod also gave Dr. Cornell a direct appointment as its agent. Inasmuch, as it was found to be very difficult to convene the Committee, it being composed of laymen pressed by business engagements, it was changed the next year, and made to consist of one Professor appointed by the Faculty, and five other members, (not necessarily laymen), to be appointed annually by the General Synod. In 1870, the term of service of the members of the Committee was extended to three years, so that they might have time to complete some improvements that had been begun by them in the Hall. In 1873, a further reappointment of the Committee for three years was made. And in 1876, it was resolved, that the Committee should consist of one Professor and five other members, a majority of whom should be laymen, that the term of service should be five years, and that one member should be elected annually. The name of the Committee was now made, "The Committee on Seminary Grounds and Property."

The reports of the Committee have been regularly presented to the General Synod, and they show a vast amount of work done, of which the Synod has often made grateful acknowledgments. Extensive improvements and repairs have been made to Peter Hertzog Theological Hall. Water from the city works, and heating by steam have been introduced into it, and no expense has been spared to make it an attractive dwelling place. A Rector has care of the Hall and furnishes board to students desiring it. Revs. Peter J. Quick, L. H. Van Dyck, John Garretson, D.D., and Ralph Willis, the present incumbent,

have successively held this position. The Church should not forget the gentlemen under whose direction and supervision in connection with the Professors, the improvements in buildings and grounds have been made during the last fifteen years, viz: Messrs. James Suydam, Gardner A. Sage, Rev. Dr. J. A. H. Cornell, Rev. Dr. W. J. R. Taylor, David Bishop, John W. Ferdon, S. R. W. Heath, S. R. Wheeler, William Bogardus, William H. Jackson, and lastly, William H. Kirk, who is worthy of special mention, for valuable services constantly and cheerfully rendered.

By means of the full endowment of the Professorship of Didactic and Polemic Theology, the lack caused by the failure of Dr. Smith was more than supplied, for it relieved the permanent fund entirely of the support of one Professor. If nothing more than this had been accomplished, we should rightly have rejoiced in it as a great thing done, and a fulfilment of the expectations of the most sanguine. But with Dr. Cornell this was only a beginning. His plans were comprehensive, embracing all the needs of the Seminary and the means for their supply.

Believing, that a far better Library than the Seminary possessed, was needed by both Professors and students, and that moneys could be raised for this object more readily, than for almost any other, he gave himself for a time, chiefly, to the obtaining of subscriptions of $2,500 each, for the purchase of books; the name of each donor, or of some person designated by him, to be attached to an alcove in the Library. In a very short time 19 subscriptions of $2,500 each, had been obtained, besides a few smaller ones. This money was not to be invested permanently, but to be expended entirely for books, gradually and wisely. Before the expenditure of the money had been completed, the sum had amounted to nearly $55,000, by reason of accumulated interest on unexpended balances. The selection of books has been made by the Faculty, aided by a Committee of the General Synod, consisting of Rev. Drs. T. W. Chambers, E. T. Corwin, C. D. Hartranft, and Prof. Jacob Cooper, of Rutgers College. They have held monthly meetings with great regularity for nine years, have exercised great care in the selection of books, and made annual reports to the

Synod. The result is a Library which is the boast of the Institution, and which is of inestimable value to the Professors and students, and to the Professors and students of Rutgers College as well, and to the neighboring clergy of all denominations, who are made welcome to the use of it, and which is open six days of the week to visitors, who are specially invited to come and read and consult the books. The foundations of this Library had early been laid by occasional gifts of money and books, and scanty appropriations of money by General Synod. Valuable contributions had been made by Mrs. Margaret Chinn, of Albany, in 1821, to the Exegetical Department, and in 1863, it was enriched by a valuable donation of 3,500 volumes, by Mrs. Mary Bethune, from the library of her deceased husband, Rev. Dr. Geo. W. Bethune, among which are many choice editions of the Greek and Latin Classics, beside valuable theological works. The Library now contains 36,831 volumes of carefully selected works on the various branches of Theology not only, but Philosophy, History, Art, Literature, Archæology, and, to some extent, on all important branches of knowledge. It is under the care of Rev. Peter J. Quick, Librarian, assisted by Mr. John Van Dyke.

While Dr. C. was doing important work for the Library, he did not lose sight of the other interests of the Seminary. About $16,000 were, by various contributors, added to the Permanent Fund, and as much more was obtained and expended for the improvement of Peter Hertzog Hall and its surroundings. More than all this, such an interest in the affairs of the Seminary was awakened in Mr. Gardner A. Sage, of New York City, that he, like Mr. Suydam, devoted the remainder of his life, chiefly, to a care for its interests, and the devising and executing of liberal things for its efficiency and attractiveness.

The work of Dr. Cornell for the Seminary is not, by any means, to be estimated by the moneys obtained by him during the two and a half years that he spent in active service as the agent of the General Synod. He continued, after his agency had ceased, to hold cordial and intimate relations with Messrs. Suydam and Sage. They consulted him, and he advised with them, and encouraged them in regard to

all their plans for furthering the interests of the Seminary. He was one of the executors of the will of Mr. Suydam, and in that capacity, did good service to the Institution; for while the legacies could not by reason of the depression in the value of real estate be fully paid immediately, yet interest according to the legal rate was regularly paid on all of them, and finally, by a timely sale, the whole amount of the bequests was realized.

Messrs. Suydam and Sage not only gave freely of their money as it was needed, but also cheerfully, their time, their counsel, and their personal services as members of the Standing Committee. Mr. Suydam was chairman of it, until the time of his death, and was constant in attending its meetings until prevented by infirmities. Mr. Sage succeeded him, and held the place until his death, though unable for a long time, for the same reason, to attend the meetings. But until thus prevented, not a week passed without his being seen on the premises, examining, planning, supervising, directing. They two united in purchasing, at a cost of $18,000, the house built by Prof. Geo. H. Cook, at the corner of George St. and Seminary Place, and giving it to the Synod for a Professorial residence. Mr. Suydam, thinking that a building, separate from the Hall in which the students lived, was needed for the various purposes of the Institution, caused the erection, at cost of a $100,000, of the noble and spacious building which he presented to the Synod, by whom it was named James Suydam Hall. It contains a large and admirably furnished Gymnasium, Lecture rooms, Chapel and room for the Society of Inquiry, containing their Museum of Curiosities. The corner stone of this Hall was laid by Mr. Suydam, on the 28th, of September, 1871, in the presence of the General Synod, which came over from Brooklyn, by invitation of the Standing Committee. On this occasion, the address was made by Rev. Dr. William Ormiston. Before the completion of the building Mr. S. was called away from all earthly scenes.

The Hall was dedicated on the 5th day of June, 1873, and the General Synod, which was in session at the time in New Brunswick, attended in a body. The exercises were held in the chapel. Rev. Dr. Ormiston delivered an address. The

dedicatory service was performed by Rev. Dr. A. B. Van Zandt, the James Suydam Professor of Didactic and Polemic Theology, and this was followed by addresses from Asher Anderson representing the students, Rev. Dr. David Cole representing the Board of Superintendents, and Rev. President Campbell representing the Trustees of the College.

On the same day, the corner stone of the Gardner A. Sage Library was laid by Rev. Dr. J. A. H. Cornell, in presence of the Synod, on which occasion addresses were made by Mr. Sage's pastor, Rev. Dr. M. S. Hutton and Rev. Prof. S. M. Woodbridge, D.D.

The old Library Room in Peter Hertzog Hall had been greatly improved, furnished with new cases, and made attractive. But it soon became apparent that it was too small to contain the books that were to be purchased. And, besides this, Hertzog Hall seemed to be an unsafe place for a valuable Library, inasmuch, as a fire might sweep it out of existence in an hour. Mr. Sage had early conceived the idea of erecting a fire-proof building, and it soon became a fixed purpose, which he proceeded, with the utmost care and deliberation, to carry into effect. He was unwilling to take any practical steps in the matter, until he had so carefully turned his plans over and over and matured them, that he was relieved of the apprehension of disappointment. Thus it happened that the corner stone of his building was not laid until the day that Mr. Suydam's was dedicated.

After the corner stone had been laid, Mr. Sage was seen almost daily in New Brunswick, superintending the erection of the building, his scrutiny extending to the minutest particular. He would not allow the slightest imperfection. And he succeeded in providing for the Library just the building that was needed. It is fire-proof, commodious, well-arranged, well-lighted, and every way most attractive. It contains a closet for the archives of General Synod and the safe-keeping of valuable papers. It was dedicated June 4th, 1875. The General Synod, which was at that time in session at Jersey City, by invitation of Mr. Sage went to New Brunswick in a body to attend the exercises. Rev. Dr. W. J. R. Taylor presided on the occasion and made a brief address. An address was de-

livered by Rev. Dr. M. S. Hutton; the dedicatory prayer was offered by Rev. Dr. David Inglis; Rev. Dr. Philip Peltz spoke in behalf of the Board of Superintendents; Rev. Prest. Campbell, in behalf of Rutgers College; Prof. David D. Demarest, in behalf of the Theological Faculty; Rev. Dr. J. Chamberlain also delivered an address, and finally, Rev. Dr. Chas. Scott, the President of the General Synod. And now these two imposing buildings stand to commemorate the bounty of the noble men whose names they appropriately bear, and to be, we hope, for the benefit of students and Professors for many generations.

It is impossible to give a full account of the services and contributions of these two gentlemen to the Institution. During their connection with the Standing Committee, they did much to meet the annual pressing wants of Peter Hertzog Hall, and also of needy students, and gave much for contingencies of which no account was made. Mr. Suydam had, years before, endowed four Scholarships of $3,000 each, and had given $2,000 as a fund, the interest of which should annually be devoted to the purchase of books for members of the graduating class. After his death it appeared that he had by will bequeathed $20,000 for the maintenance of James Suydam Hall, $20,000 for the repair of buildings and the improvement of the grounds, $20,000 for the erection of a Professorial residence, and the General Synod was, in connection with the American Bible Society, made his residuary legatee.

Mr. Sage, after the death of Mr. Suydam, gave largely every year, to meet deficiencies in the income of Peter Hertzog Hall. In 1880, he gave $25,000 for a Permanent Endowment of the Hall, so that expenses of students might be diminished; $35,000 for a fund to meet the annual expenses of the Library; $20,000 for a fund, the income of which is to be devoted to the purchase of books; $5,000 for finishing the basement for storage of books; and $5,000 for two Scholarships, making an aggregate of $90,000. After his death, which occurred Aug. 24th, 1882, his will was found to contain a bequest of $50,000 for the establishment of a new Professorship. The aggregate of the gifts of these men to the Institution rather exceeds than falls below half a million of dollars, and it is difficult to ascer-

tain who gave the larger part, they were so nearly equal in the amount of their benefactions.

As a well-deserved tribute to the memory of Mr. Suydam, his friends have erected his statue in bronze in front of the Hall that bears his name. It was unveiled on the same day that the Hall was dedicated, in presence of the General Synod and a large concourse of people, and a short address was delivered by the Rev. Dr. W. J. R. Taylor, who in an unpublished memoir of Mr. S. has given the following description of the statue: "This first large work of the sculptor, Hess, was executed in the foundry of the Messrs. Fischer, of New York. It is of heroic size, about eight feet in height, mounted on a graceful stone pedestal, and representing Mr. S. in a sitting posture, in a garden chair of Roman pattern, and clad in the ordinary out-door costume of the present day. The head is slightly raised, as if in conversation with some friend, while the dignified figure and benevolent countenance, which were characteristic of the man, are gracefully reproduced in the artist's work."

After some months of failing health, Prof. Berg was removed by death, July 20, 1871.

At an extra session of the Synod, held in Brooklyn, Sept. 27, 1871, Rev. Dr. William G. T. Shedd of the Union Theological Seminary New York, was elected in the place of Prof. Berg, Professor of Didactic and Polemic Theology. He having declined, Prof. S. M. Woodbridge, by request of an authorized Committee of the Synod, gave instruction in this department, to the members of the senior and middle classes to the end of the seminary year, greatly to the satisfaction of the students, and the committee. A course of twelve lectures, on subjects designated by the committee, two on each subject, was also delivered to the students, as follows:

Rev. Talbot W. Chambers, D.D., on Inspiration.
Rev. William Ormiston, D.D., on Miracles.
Rev. William J. R. Taylor, D.D., on the Person of Christ.
Rev. Hervey D. Ganse, on Sacrifice.
Rev. Rufus W. Clark, D.D., on Naturalism.
Rev. Abraham B. Van Zandt, D.D., on Divine Sovereignty and Election.

At the next regular meeting of the Synod, held in June, 1872, Rev. Abraham B. Van Zandt, D.D., Pastor of the church of Montgomery, N. Y., was elected Professor of Didactic and Polemic Theology. He was inaugurated Sept. 24, 1872. Rev. Dr. Joachim Elmendorf preached the sermon, and Rev. Dr. Charles H. Stitt delivered the charge to the Professor.

In the year 1873, another friend of the Institutions at New Brunswick appeared, and devised liberal things for their benefit.

Mr. Nicholas T. Vedder, of the city of Utica, New York, in that year presented to the General Synod $10,000 in Rail Road Bonds for the establishment of an annual course of at least five Lectures on the "Present Aspects of Modern Infidelity, including its Cause and Cure," to be delivered by members of the Reformed (Dutch) Church to the students of the Seminary, and of Rutgers College. The lecturer for any year was to be chosen by ballot by the General Synod at its stated session, and to receive for his compensation the income received from the Fund during the year. Certain conditions were made about the subsequent publication of the Lectures. The Synod accepted the gift, with the conditions, and established the "Vedder Lecture on Modern Infidelity."

The following have been the Lecturers and their topics:

1874. Rev. Isaac S. Hartley, D.D., of Utica, N. Y.—"Prayer and its Relation to Modern Thought and Criticism."

1875. Prof. Tayler Lewis, LL.D., L.H.D., of Schenectady, N. Y.—"The Light by which we see Light; or, Nature and the Scriptures."

1876. Rev. Talbot W. Chambers, D.D., of New York City. —"The Psalter, a Witness to the Divine Origin of the Bible."

1877. Rev. William R. Gordon, D.D., of Schraalenberg, N. J. —"The Science of Divine Truth Impregnable, as shown by the Argumentative Failure of Infidelity and Theoretical Geology."

In consequence of the lamented death of the Rev. David Inglis, D.D., LL.D., the Lecturer for 1878, no Lecture was delivered that year.

In consequence of the declination of the brethren appointed, no Lecture was delivered in the years 1879, 1880, 1881.

1882. Rev. William Ormiston, D.D., of New York City.—"Inspiration."

1883. Rev. John B. Drury, D.D., of Ghent, N. Y.—"Truths and Untruths of Evolution."

1884. Rev. Cornelius Van Santvoord, D.D., of Kingston, N. Y.—"The Negations of Infidelity."

The Lectures of Drs. Hartley, Lewis, Chambers, Gordon and Drury have been published.

Rev. Wm. H. Campbell, D.D., LL.D., of New Brunswick, N. J., has been appointed Lecturer for 1885, and Rev. George S. Bishop, D.D., of East Orange, N. J., for the year 1886.

The Rail Road Company, whose bonds were given for the establishment of this Lecture has, unfortunately, failed to pay interest on them from the year 1875 until the present time. The Lecturers have, with the exception of Drs. Hartley and Lewis, performed their work without pecuniary compensation. It is due to the members of the Board of Direction to say, that they are entirely free from responsibility for the loss, for Mr. Vedder in the "Instrument of Gift" enjoined it upon the Synod to "hold these Bonds until they should arrive at maturity."

In the year 1878, Prof. Van Zandt was seized by a painful disease which necessitated a severe surgical operation. He was unable for many weeks, to perform the duties of his office, and during that time his lectures were at his request, read to the classes by Rev. Dr. T. W. Chambers.

In 1879, arrangements were made by the Board of Superintendents for a Theological Commencement, to be held at the close of the Seminary year. Such Commencement was held in 1880, and has been every following year, at which addresses have been delivered by members of the graduating class, diplomas presented by a member of the Faculty with remarks, and the students addressed by a member of the Board of Superintendents.

Dr. Van Zandt suffered a relapse in the month of March, 1881, and never after performed service. His colleagues did what they could, to prepare the students for their examination in the studies of his Department. He offered his resignation to the General Synod in June, which was accepted, and on the 21st, of July he died. The Synod, in accepting his resignation expressed their high appreciation of his services, and tendered him their sympathy.

At the same session, Rev. Chester D. Hartranft, D.D., Professor in the Theological Institute at Hartford, Conn., was elected Professor in the room of Dr. Van Zandt. Dr. Hartranft having declined the call, Rev. William V. V. Mabon, D.D., Pastor of the Reformed Church of New Durham, N. J., was, at a special session of the Synod, held in Schenectady in October, 1881, elected to fill the vacancy. He was inaugurated in the Second Reformed Church, of New Brunswick, on Tuesday, Dec. 5th, 1881, Rev. Isaac S. Hartley, D.D., of Utica, N. Y., preaching the sermon, and Rev. Wm. Ormiston, D.D., of New York city, delivering the charge to the Professor. Professor Woodbridge, in accordance with the request of the Synod had meanwhile instructed the Classes in Didactic and Polemic Theology.

In the month of January, 1882, Prof. Woodbridge was prostrated by a severe and protracted illness, and was unable to perform any service for the remainder of the Seminary year. His work was, during that time, performed by his colleagues, and his health having been mercifully restored, he resumed his duties in the autumn.

It was resolved, by the Synod of 1883, that the "oldest Professor in service in the Theological Seminary at New Brunswick be styled Dean of the Seminary, and to him shall be entrusted the discipline of the Institution, according to such regulations as may be agreed upon by the Faculty." It was also resolved that the Library, as well as the building containing it, should be called the Gardner A. Sage Library.

The Professorial residence intended for the Professor of Didactic and Polemic Theology was completed in the month of December, 1883.

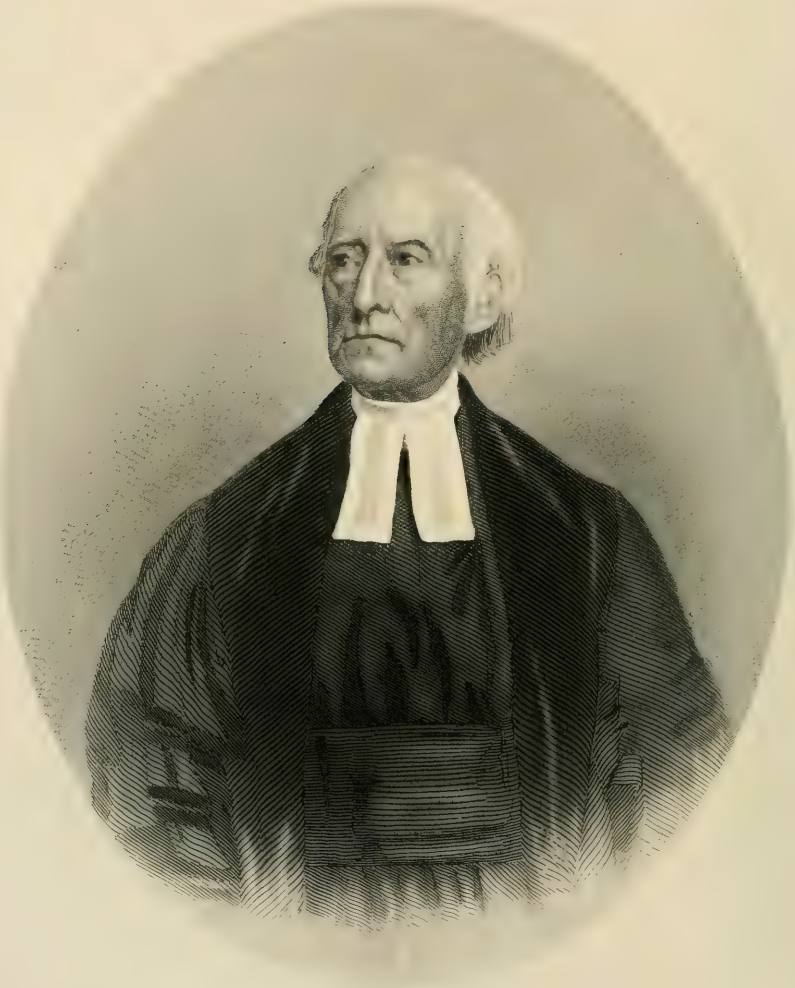
Prof. De Witt having represented to the General Synod the great need of help in the Department of Biblical Literature, an arrangement was made with Rev. Drs. Corwin and Chambers to render such help during the coming year. Dr. Corwin assisted in the Hebrew Language and Exegesis, while Dr. Chambers lectured to the various classes on New Testament Exegesis. Their work was performed in a highly satisfactory manner, and was appreciated.

The Synod of 1884, convened at Grand Rapids, Mich.,

adopted the Programme for Centennial Exercises submitted by the Committee: also the new Curriculum of studies reported, and appointed a Committee to prepare a plan for a fourth year of study.

The Century was well rounded out and closed by the establishment of a new Professorship, and the election of a Professor to fill it. The Professorship was named the Gardner A. Sage Professorship of Old Testament Languages and Exegesis, leaving the Professorship now held by Prof. De Witt to embrace Hellenistic Greek, and New Testament Exegesis. To the new Professorship, Rev. John G. Lansing, Pastor of the Reformed Church of West Troy, N. Y., was elected. He was inaugurated in the First Reformed Church, Sept. 23, 1884. Rev. Dr. David Cole preached the sermon on the occasion, and Rev. Dr. John A. De Baun delivered the charge to the Professor.

In closing this historic review, we ask, for what purpose were these long continued, persevering efforts made, beginning 150 years ago, and continued from that time to the present? It was to found, endow and maintain an institution for the education of ministers of the Word, who should be sound in the faith, and furnished for their work by a thorough literary and theological training. The men who moved in this matter at the first, and from whom it has been passed down from generation to generation, sought for such a ministry as indispensable for the continued existence and welfare of the Reformed Dutch Church, in which they had been born, whose doctrines, worship and order they loved, and whose usages were dear to them. The prolonged pathway of difficulties they patiently trod, until those difficulties having one after another been removed, the goal was reached. Who can conceive the joy of their hearts when they heard Dr. Livingston deliver his inaugural, and they knew that they were not dreaming, but were enjoying the actual fulfilment of long cherished hopes; and how the whole Church must have rejoiced on learning that he was, by authority of the Synod, lecturing on Systematic Divinity in New York, and that Dr. Meyer was teaching the Original Languages of the Scriptures at Pompton Plains. And now student after student placed himself under the instructions of



these men, and of others subsequently appointed. During the 25 years previous to the location of the School at New Brunswick, Professorial Certificates had been given to about 90 young men. And since that time more than 700 have been connected with the Institution. With very few exceptions, these have done, or are doing good service for Christ and his Church, most of them in the Reformed (Dutch) Church, some in other denominations, some among the heathen.

What so becoming to us, from the review of the hundred years just finished, than feelings and expressions of adoring wonder and gratitude? We have seen in the unique introductory history, how human devices were brought to nought, how human passions were made forces for good, and how our fathers were led by a way that they knew not. Truly may we say, "Hitherto hath the Lord helped us;" and shall we not laud and magnify His great and holy name?

Let us then to-day with all our hearts, thank God for the founding and continued existence of this Theological School; for the great and good men who first taught in it; for the succession of able and godly men who have since filled the various chairs; for their faithful work and their illustrious examples of self-sacrifice and devotion; for the hundreds of faithful preachers and pastors who have sat at their feet, and have thence gone into the Gospel vineyard, and done noble service for the Master; for the devoted missionaries who went to far-distant climes, some of whom have been called to a higher service, and whose memories are precious, while others are still bearing the burden and heat of the day; for the unexpected help afforded in many a dark hour; for the loyalty and zeal and self-sacrifice of the fathers; for the noble liberality of those good stewards, who in these latter days were so liberal in their benefactions, and so interested and untiring in their work, and whom God called home, even while they were with open hands scattering their gifts; for the increased means for efficiency secured by their benefactions; for the fidelity of this School, through all the years of its history, to the truth as it is in Jesus; for its unswerving loyalty to Christ and adherence to His holy Word; and for results that we can neither estimate nor fully know, of blessed spiritual influences extending far and wide.

helping in the extension and establishment of the Kingdom of our Lord, in the bringing of thousands of souls out of darkness into light here, and into the inheritance of the saints in glory.

And what of the future? Would it not be strange if we were unable to commit that to Him who has marvelously cared for this School thus far, and who is, we well know, able to give it a widening and increasing influence, down through all the centuries, as long as the world shall stand? But, while with a firm faith we expect the Divine guidance and help, shall we not also be impressed with a profound sense of the solemnity of our position, and of the responsibility that is laid upon us? Shall not the worthy examples of those who have gone before us be followed? Could the fathers to whom this School was so dear, and the establishment of which had with them precedence in Christian work, appear among us to-day, would they do nothing more than join with us in our Thanksgivings and Hallelujahs? Would they not also say to us, and to all the men and women of this generation in our churches, "Go on and fill up the measure of what is still lacking; we in our day did what we could, but we did no more than make a beginning; God has blessed you with means a hundred fold more than we possessed, and why should this School lack anything that is needed for its full efficiency?" When, one hundred years ago, Dr. Livingston was elected Professor, who believed that the end had been reached? And now, since endowments have been raised, and additional professorships established, and property acquired, buildings erected, and books collected, who has ever thought, who now thinks, of these as crowning the work, and not as so many steps of progress towards an end yet to be attained? The noble benefactors who have lately been removed from us said, again and again, that they could not finish the work, but must leave much for others to do, and that it was their prayer and hope that God would raise up those who should take it up where they must leave it, and carry it on.

Brethren of the Reformed Dutch Church, to you this School belongs. Shall it not have your sympathy, prayers, help, money, sons, for the glory of Christ, and the establishment in all the earth, of the kingdom which is righteousness, peace, and joy in the Holy Ghost?

THE RELATION

OF THE

THEOLOGICAL SEMINARY

AND

RUTGERS COLLEGE

TO EACH OTHER.

ADDRESS BY

REV. WILLIAM H. CAMPBELL, D.D., LL.D.

EX-PRESIDENT OF RUTGERS COLLEGE.

PRECEDED BY REMARKS OF

REV. THOMAS E. VERMILYE, D.D.

PRAYER

By Rev. William Brush.

Almighty God, our Heavenly Father, be graciously pleased to look upon us and bless us in this our assembling together at this morning hour. We adore Thee in all Thy glorious perfections as they shine forth in the works of Thy hand, and in the volume of Thy Book. All Thy works praise Thee, O Lord; but especially are we, Thine intelligent creatures, formed in Thine own glorious image, called to the work of praise. We adore Thee as the God of salvation, having provided it in the person of Thy dear Son. Thou didst so love the world as to give Thine only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life; and in this Thou hast commended Thy love to us, that while we were yet sinners, Christ died for us. We adore the riches of Thy grace flowing to us through the channels of divine love by Jesus Christ, Thy Son, who was delivered for our offences, and raised again for our justification, and who now is seated at Thy right hand, ever interceding for His people. We adore Thee, that by His own blood He has purchased the Church of the living God, and by His Spirit and His Word is now gathering that Church to himself out of the world unto the praise and glory of divine grace. We adore Thee, O our God, for the visible organization of Thy Church in the world, and for the ordinances which distinguish it from all the institutions of the men of the world. We bless Thee that by Thy Holy Spirit, through these ordinances in the Church, Thou hast brought us to a participation in Thy saving grace, and a well-grounded hope of eternal life and glory. We thank Thee that Thou hast given us our being within the pale of the visible Church. The lines truly have fallen to us in pleasant places, and we have a goodly heritage. We thank Thee for that branch of the Church with which we more immediately stand connected; for her noble testimony for the truth of God's Word, and the doctrines of divine grace; and for her signal and glorious progress in the earth. But especially, on this most interesting occasion, would we remember "the good hand of our God upon us" in the progress and in the enlargement of our beloved Zion, through her Institutions of literary and theological learning, founded in the wisdom, the prayers and the liberality of our pious and enlightened ancestors. We bless Thee for their testimony, that in establishing the College they gave preference to religion and to the Church; and that, while they sought the education of our youth in the learned languages, liberal arts and sciences, they had

especial reference to the Church of God, to secure for her an able ministry. And to-day do we rejoice and give Thee most hearty thanks for the many learned and devoted men whom, from time to time, Thou hast called to preside over these Institutions of the Church; and we pray Thee that thou wilt grant unto those who still survive, a double portion of Thy Holy Spirit, that they may be ready not only to teach the youth in the various branches of knowledge, but also to lead their minds and hearts into the knowledge of Thyself and Jesus Christ, Thy Son. We affectionately remember this day those who have gone to minister in the upper sanctuary, and ever while we survive will we call them blessed. We thank Thee, too, O our God, for the great number of devoted servants of Christ who have come forth from this School of the Prophets, who have been able defenders of the truth and fearless advocates of the great doctrines of grace, and who have proved faithful ministers of Jesus Christ. And now, O Thou God of our fathers and our God, as we are thankful for the past and call to remembrance all the great things that Thou hast done for us, help us, we pray Thee, unitedly and devoutly here to erect our Centennial Ebenezer, inscribing upon it "Hitherto hath the Lord helped us." And grant us a deep and abiding sense of our dependence upon Thee for the future of our Church and our Institutions of learning. And do Thou in tender mercy, to-day and henceforth, grant us Thy blessing, through Jesus Christ Thy Son, our Redeemer, to whom, with Thee, O Father, and the Holy Spirit, be present and everlasting praises. Amen.

REMARKS

By Rev. Thomas E. Vermilye, D.D., LL.D.

I hope I shall not be thought to trespass if I avail myself of the opportunity to offer my thanks to the Committee of arrangements for their kindness in inviting me to be present, and to preside at this service, and also of expressing my gratitude that I am able to accept their invitation. Although I am not an alumnus of this Seminary, I am not by any means indifferent to its good name and its prosperity. My infancy was familiar with the worship of the Dutch Church, and nearly half a century in its ministry must naturally have imbued me with its spirit, and nourished within me a deep interest in the well-being of all its Institutions. I recollect in my early boyhood being taken by the hand by my father to the old Middle Church, in New York, where it had been announced that Dr. Livingston, the first Professor, was to preach. In extreme age, he sat in the pulpit, and there uttered to the great congregation the words of parental instruction, the last in that pulpit, and I suppose the last sermon he ever preached. The whole scene is photographed upon my memory, and I distinctly recollect the appearance of the venerable old man just as his features are represented in the portraits which remain of him. Well, too, do I remember the devout Milledoler, the stately Cannon, Woodhull, the sharp McClelland, and their successors, Ludlow and Van Vranken, of the past, who "served their generation by the will of God, and are fallen on sleep." Yet their memorial remains fresh and pure, nor have their works perished. Rather, like the healthful plant, we see them grown and increased, and still bearing precious fruit.

It is to be ever held as the high honor of this Seminary that it has most religiously maintained the faith from of old delivered to the saints. So far as my knowledge goes, and I think I am pretty well informed on the subject, the Professors of this Seminary have always held fast to the creed they are

sworn to uphold. It is explicit and well defined. And what they avowed as their conviction of Gospel truth, that they have ever conscientiously taught No uncertain sound has gone forth, none now goes forth from its walls. The Church we love holds the old truths we love, nor would it tolerate other teaching. And, my friends, I feel more and more deeply interested in this matter, as time and reflection make me more clearly to mark the agitation and confusion and unsettling of old foundations, which prevail in the Scientific and Theological learning, so called, of the present day. Much that seems new is unproved, and it is by no means all new. In many instances it is merely the revival of speculations and heresies, dressed in modern terminology, but old in substance and long since examined with conscientious intelligence, and long ago exploded. A great deal of this excitement and dust is but the re-threshing of thrice and four-times beaten chaff. Nor need we fear that the Ark is really in danger, or that the Divine Word will perish, and the Son of Man, at length, find no faith in the earth. When the inventions and discoveries of ambitious and self-reliant Scientists and Theologues shall have had their day, the old Bible will appear riding safely on the billows of time; the Church of Christ will remain more stable from the conflict. The Church of the future, of which we hear so much vapid prophecy, will be the same in substance of doctrine as the Church of the present and of the past, "built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone." I have not a particle of misgiving on this subject. The great truths of the absolute inspiration of the Scriptures, from beginning to end, and the divinity and infallibility of their teaching; the doctrines of human depravity; sin total and universal; the sanctity of the divine laws; the great mediatorial scheme by which alone sin may be expiated, by which "grace (unmerited favor) reigns through righteousness unto eternal life by Jesus Christ our Lord," and faith in his atonement the instrument; regeneration by the Holy Spirit, and holy living—these and their cognate truths are *articuli stantis vel cadentis Ecclesiæ*. And should the Church ever drift from its moorings, letting go the sheet anchor of its faith and hope, these again must be the doctrines by which

it will be recovered—*articuli renovatæ Ecclesiæ*. These doctrines, formulated from the Holy Scriptures by the Reformers, profoundly learned and eminently wise, are the creed of this Seminary and of our Church. Nor has any one of its teachers had occasion to refine, or explain, or criticise away the plain meaning of words, in order to bring his beliefs and teachings into apparent harmony with his declared faith. May the day never come when Professors, or those in authority over this Institution, shall doubt or waver in regard to any single one of these grand fundamental verities. They form the life of individual piety, the life and soul of the Church of Jesus Christ; and at the risk of becoming the scorn of sciolists, we do, and with divine help we will, maintain a Bible faith.

So it has been through the hundred years of its past life with our Seminary, and our prayer and hope is, that when another century shall have run its course, from this fountain may continue to flow streams of living water, refreshing the souls of saints, making glad the City of our God.

I have great pleasure in introducing to this audience, (though really he needs less introduction in this place than I do myself,) my much esteemed friend, Dr. Campbell, esteemed not only by me, but by all who know him best, and than whom no one is better qualified to speak on the subject assigned him.

THE RELATION OF THE SEMINARY TO THE COLLEGE.

I am to speak to you on the relation of the Theological Seminary and Rutgers College to each other.

1. The fathers of our Church, divinely guided, early felt the need of a School of the Prophets, where the sons of the Church might be fitted to become the ministers of the Word. Their thoughts and desires were embodied in the word *College*, which in their purpose meant an Institution, where all that was needed for the training of the sons of the Church for the service of the Church was to be afforded. They meant to found, if God would smile upon their effort, a School for the imparting of a thorough Christian education—an education Christian always, everywhere. A School where the Word of God—the whole Bible—would be always acknowledged, loved, and obeyed as the Heavenly Father's words of guidance and comfort to his loving children. This was the first step, God-honoring, God-loving, God-serving, in the thought and purpose of the fathers.

2. The second step was like unto the first. It was this; to have the youth, designed for the learned professions and the higher pursuits of learning, educated together; the studies to be pursued together until the point of divergence was reached, where the specialties of the particular profession came in, and would henceforth need exclusive attention. Now, up to this point the line of study would be in great part the same, and for two reasons:

(*a*) To lay a solid foundation for the subsequent study of the specialty. Such a uniform, solid foundation is imperative for all the professions and higher pursuits of learning.

(*b*) To keep, as long as possible, and never relax till the last and the longest possibly delayed moment, the hold on the youth with a view to their moral and religious training. This

was the point of points. The fathers thought, and correctly too, that under such training and God's blessing, the youth would be renewed and sanctified, and very many of them would become ministers of the Gospel, and all of them intelligent and steadfast Christians.

3. The third step harmonized with the two already named. The Theological Professors took part in the training of the undergraduates from 1825, the year of the revival of the College. The poverty of the College rendered this voluntary, gratuitous service of the Theological Professors absolutely necessary for the continuance of the exercises of the College. The value of these gratuitous services man cannot estimate. No one who knows the past history of our Institutions will be slow in affirming that our College enjoyed an unspeakable blessing when Drs. Milledoler, De Witt, Cannon, Van Vranken, Ludlow and Woodbridge taught within its walls.

4. The fourth and last step, which I will name, is in entire harmony with the three already mentioned. The thoughts and purposes of the fathers have been more than realized.

Out of the College, using the word in the sense of the fathers, have come two separate Institutions, prosperous beyond all the hopes of the fathers. And yet in that prosperity the original and governing thought of the fathers rules to-day. These two Institutions, now grown so large and seemingly so separate, are one—indissolubly one. One in the purposing mind—the Reformed Church; one in the purpose to glorify God by training the sons of the Church; some trained for all the departments of life needing intelligent labor, and many, and these an ever-augmenting number, to go from the College to the Theological Seminary, and there to be trained for the highest work which man or angel can aspire unto—to preach the everlasting Gospel to every creature under heaven.

Thus, in the grateful remembrance of the past and an abiding hope of the future, our Theological Seminary and College will steadfastly carry out the purpose of the fathers to educate the sons of the Church for the glory of God and the good of the world.

On this day of grateful remembrance, there seem abundant reasons for especial thankfulness, that the Reformed Church in

America had godly men for its founders, men who loved the doctrines of the Reformation, in the defence of which all their fathers had suffered, and many of them had died. These truths, handed down to them by their persecuted ancestors, possessed the whole soul of the founders of our Church in these United States. And they felt that no sacrifice would be too great to perpetuate and disseminate these truths which Christ had taught, and for which the fathers had died. Under God's blessing they resolved that this perpetuation and dissemination of the truths of the Reformation should be effected by their sons trained in our College. For this they prayed, purposed, toiled, and gave freely of the little which God had given to them.

And now with a varied history of joy and sorrow, hope and fear, the children come to the Centennial day. And now our duty—say rather our privilege—is as plain as the day:

1. Each one of the children of the Church should be able truthfully to say of our College and Theological Seminary, viewed as one in the purpose of the fathers,

> "For her my tears shall fall,
> For her my prayers ascend,
> To her my cares and toils be given,
> Till toils and cares shall end."

They should be ever on our hearts, and we should carry them constantly to the throne of Grace, whence cometh all our help.

2. On this Centennial day, we should consecrate anew ourselves and our children to the Lord. We should educate our children for the service of the Lord, saying as we do so, here are we and our children, use us and use them as Thou wilt for Thine honor. We and ours are Thine to be used for Thy glory.

3. Let these Institutions never again have an unsupplied need. Let us pour our gifts into their treasuries, until their guardians cry to us—Hold, it is enough. And on this, the Centennial day of the Seminary, the whole thought should be directed to the full endowment of the School of the Prophets. God speed the good work.

INFLUENCE

OF THE

THEOLOGICAL SEMINARY

ON THE

DENOMINATIONAL LIFE

OF THE CHURCH.

ADDRESS

BY THE

REV. WILLIAM J. R. TAYLOR, D.D.

OF

NEWARK, N. J.

INFLUENCE
ON
DENOMINATIONAL LIFE.

The Denominational Life of the Church is its own proper Home Life—the life that is represented by its name, its history, its character and its work. As the value of coins is indicated by their quantity and quality, symbols and legends, so the peculiar denominational features of the Church express its current worth.

By the grace of God, the Reformed Dutch Church in America has a unique, historic, continuous, healthy, vigorous and honorable family life, which is dear to herself, respected by other churches, and loyal to Christ. It has been a separate life, indeed; denominational, but not sectarian; a life of uniform good fellowship with our neighbors, and yet distinctive enough in its sources and its outflow to justify the kindly clanship. Our altar fires have fused the original Dutch and Huguenot elements with those that have since come to us "of their own sweet will," until this Church, like our country, has become distinctively American. Yet, as in the composite architecture of some vast cathedral, the separate orders are carefully preserved in harmony with each other, our Church life retains its normal features, and blends the color, form and strength of every living stone in that one ever growing holy temple, "whose builder and maker is God." With this preface let us now consider:

THE INFLUENCE OF THE THEOLOGICAL SEMINARY UPON THE DENOMINATIONAL LIFE OF THE CHURCH.*

What has been its influence during the past one hundred years? What shall its influence be in its second century? In

* I use the word "denominational" in its best sense, as, I suppose, it was intended by the Committee who assigned the subject; although at best it is a poor word by which to designate a Church of the Lord Jesus Christ.

reply to these questions, I can only suggest a few conclusions from our historic records.

1. *The Seminary is an Indicator of the Denominational Life of the Church.* It is a tell-tale of the fidelity of the watchmen on the walls through the whole century of its existence. It indicates the spiritual temperature, the storms and sunshine of its changing seasons. It measures the spirit of pious consecration prevailing in the churches. It registers the high and the low water marks of their missionary zeal. It records the working of the law of supply and demand in the ministry. It speaks of the attachment of our people to the theology taught here, and the measure of their prayers, faith and gifts for the prosperity of the Institution. But it is not merely an indicator, for

2. *The Seminary has an organic relation to the denominational life of the Church.* It is not a limb of the body which may be cut off if necessary. It is a vital organ, the loss of which would be death. This Church would have died out as a separate ecclesiastical body, had it not been for the establishment of the Seminary at that critical juncture when the Articles of Union closed the self-destructive strifes of the Coetus and Conferentie parties. Dr. Livingston and his co-workers foresaw this, and wisely adapting themselves to the situation, they founded the Theological Seminary, which is the monument and shrine of the peace that has never since been broken. From that time the Reformed Dutch Church took on a new life. Her independence of the Church in Holland was coeval with the independence of the United States of America; and from the little germ that was then started, has grown this century plant, whose bloom and hardiness foreshow a longer and more fruitful life.

The Seminary has provided a perennial supply of well-trained and godly ministers to the Church. They have loved the truth, and preached and defended it with power and success. They have "kept the faith;" they have not been seduced by "the wiles of the adversary," nor "carried away by every wind of doctrine" that has blown over the land. The orthodoxy of the Seminary has never been impeached, and its teachings have been free of the vagaries of eccentric theorists, and of disguised or open heretics. If our Seminary

has not been in the aggressive front of the battles of the century for the faith, it has held the Fort that is still in its loyal care. If it has not had the prestige of large numbers, it has graduated hundreds of accomplished and faithful captains of the Lord's host, who never turned their backs to the enemy. If it has not been conspicuous for its contributions to Theological Science and Literature in former times, it has furnished within the present score of years, some Biblical exegetes, critics, translators and revisers of our English Bible, who rank with the foremost of their class. While its alumni fill its own chairs, with honor to themselves and to the Institution, it has given two of its choicest and best to a sister Seminary,* which is represented here to-day; and to many of the Churches of other Communions it has sent men who are eloquent of speech and mighty in the Scriptures. It gave our first American Missionary to China, in the person of David Abeel—leader of a noble band; its sons were among the first and foremost to take the Gospel to Japan; and India has no more effective Christian laborers than those of the Arcot mission. These facts represent only the general influence of the Seminary upon the denominational life of the Church, from its fountain in the heart to its farthest outflow in the members, and its incidental effects in and upon other Churches.

3. *The Seminary has been the source of genuine Home Feeling in the Church.* The elements of this Home feeling are not merely ancestral and national. They are also the results of training in the atmosphere and environments of the family life. To all natural and hereditary ties must be added the family love for its altar fires, the baptismal grace of a covenant-keeping God, the fulfilment of His covenant promises to the parents and their children, the thrill and force of parental and filial piety descending from one generation to another, the apostolical succession of godly ministers, who have transmitted to us intact our goodly heritage, and the training of our children and youth in the doctrines of the Word of God and love of the Church that holds forth the Word of Life.

This Home feeling is not in the least degree unfriendly to other families of the City of God. We have no quarrel with

* Rev. Drs. Riddle and Hartranft, of the Hartford Theological Institute.

any who choose to dwell, as we do, among their own people. We "have not robbed other Churches," but nearly one-half of our ministry, and probably more than half of the accessions to our communion in the last twenty or thirty years, have voluntarily come to us from other folds, bringing their treasures with them. And we know no difference between the adopted and the home-born children of our mother Church.

Like intermarriages among friends and neighbors, this wedding of the Churches to each other enlarges the family circle and strengthens the Home feeling, by creating new ties and new centres of attraction and influence. It would be unnatural, indeed, were not the Seminary the nursery of this domestic spirit, and did not its sons carry with them into their pastorates an ardent filial love for the whole Church, whose ministers they are by education, by preference, and by the grace of God. It has been well said that "a Church, like a family, when it loses the family bond, becomes a rope of sand."

From its beginning to this day, from the patriarchal majesty and love of the great hearted Father of the Seminary, down to the learned and enthusiastic inaugural of the youthful incumbent of the new Chair, there has been no failure in the manifestation of this Home feeling by the Professors of the Seminary. May the love and the liberality that have made the Institution so good a Home for its students, be the presage of that broader, deeper, Christ-like love, which every man of them shall take with him into the church, of which the Chief Shepherd and Bishop of the Flock shall make him overseer.

4. *The Seminary has developed and stimulated the spiritual life of the Church.* It is the child of the Church, and never has it been a neglected child. It has been the unceasing object of the prayers, the faith, the liberality, and of the pious consecration of the Church to its interests. It has been sustained, even in the darkest times, by the grace of God in the hearts of his people. Its endowments, grounds, buildings and library are the gifts of the poor, the competent and the rich;—of ministers out of their small salaries; of "elect ladies" out of their abundance, and of princely benefactors, whose hearts found here the best investment of their wealth. I

verily believe that this Seminary has called forth more prayer and active faith and individual generosity than any other institution of the Church. Moreover, it has been her perpetual reminder of the Great Commission, and of the necessity of prayer for laborers for the white harvest fields of the world. Through the ministry of its sons, it has never ceased its personal and official supplies to the spiritual life of the Church. Its teachings have set forth Christian doctrine as the food of Christian life. Its pulpit power has been applied to the advocacy and defence of the gospel, against all "enemies of the cross of Christ," and with direct adaptation to the needs of the people. It has given to the Church many shining examples of ministerial character and service. Its professorial chairs have been filled by men of God, whose dignity, eloquence and devotion to the Church are their best memorials.

Its Theology is literally and essentially the same as it was in the beginning. The new Curriculum of studies prescribed by the last General Synod will widen the range and elevate the standard of its educational system. It provides for progress in methods, and for the largest results of the higher constructive criticism; and it insures scholastic liberty within the limits of the Standards of Doctrine. But those Standards, gleaming in the sun-light of the Inspired Word, and bearing the symbols of the "Churches Sitting under the Cross," for which their one hundred thousand martyrs died, will not be lowered to any "Banner with a strange device" of the "New Theology" of to-day or to-morrow. Our whole scheme of doctrine, our history and the spiritual life of the Church, are firmly set against every phase of that Rationalism which has well nigh emptied the Protestant Churches of Germany, and almost driven Calvinism out of Calvin's City, and unsettled the foundations of the Mother Church in Holland, and made the Heidelberg Catechism as a stranger in the city whose name it bears. Against this modern "*Zeit Geist*"—the Time Spirit of the age—this Seminary stands with open doors to all who will abide under her venerated banners; but over those open doors, guarded by the Canons of Dordrecht, the Spirit of the Reformed Church in America has written "No room for trimmers nor for traitors here!"

Do not misunderstand me, nor twist this declaration into a protest against learning and science and advancement in theological and biblical culture. We are not Agnostics—we know whom we have believed ; we are not Pessimists—we do not believe, nay, we know, that every body and every thing are not going to destruction and perdition ; we are not Ecclesiastical Cynics, sneering at the virtue of others, and unchurching all who do not speak our Shibboleth. We do not live in the past. We do not worship it ; but we do not ignore its teachings. If, like the Hollanders, we have built and do sacredly guard the dikes to keep out the sea, those very dikes have their locks and gateways for free commerce with the whole round world. But here, as there, "eternal vigilance is the price of liberty"—the liberty of self-preservation from the floods of unbelief; "the glorious liberty of the children of God," to serve Him with good conscience, "keeping the faith, once delivered to the saints." So much for the past.

5. *What of the Future?* That depends, under God, upon the fidelity of the Seminary and of the Church to the faith, and upon their manifestation of the spiritual life that gave them birth. Suppose that some malign change should come over its Faculty and students, such as has revolutionized other institutions in Europe and America:—how long would it take to turn the currents of the Church in the same direction? A few classes of infected graduates could spread the plague into the whole denomination. We have happily escaped the imperious liberalism which has invaded even the Presbyterian Churches of Scotland, and is everywhere making Philistine sport of orthodoxy and inspiration. But we shall not long be free of this evil *Zeit-Geist*, unless our rising ministry shall be, not merely faithful to the Standards of the Church, but also able to cope with the enemy in Biblical learning and argument, and shall be greater than they in supernatural and spiritual strength. The hopes and prospects of Evangelical Christendom to-day are largely in its Theological Seminaries. One of the wisest of living theologians has said that "the only reason why the Hebrew people did not become a nation of idolators, was the restraining presence among them of a College of inspired prophets and legislators—a wheel within a

wheel." * Let us not neglect that historic warning. The tendencies of Rationalism in its fight against the Supernatural are inevitably downward, through modern doubt and increasing skepticism, to absolute atheistic Materialism. There is no safe middle between these irreconcilable systems. They are as wide apart as that awful vision which haunted Strauss in his last despair, of the universe, as a vast machine of blind, relentless fate whose wheels and hammers are ever crushing the life out of helpless man, and wrecking the godless globe; and that mystic vision of the Divine Majesty and government over the whole creation which Ezekiel saw by the River Chebar—the vision of the Chariot with its wheels full of eyes, moving with the Cherubim at the will of the Spirit that was within them, revolving between earth and "the terrible crystal" of the outstretched firmament above them, where was "the likeness of the man upon the sapphire throne, and the rainbow arching the bright cloud that enshrined the Glory of the Lord." Never let the day dawn when this Seminary shall take the first step down from the old prophet's chariot into the modern unbeliever's infernal machine!

We do not claim, as did Job's comforters, that "we are the people, and wisdom will die with us." We do not rest our faith upon ecclesiastical authority. But believing that our Theology is according to the Scriptures, which are the Rule of Faith, the Church expects this Seminary to keep up with the progress of sacred learning in every department, and to correct whatever errors and defects in its administration and tuition require correction. It has taken one hundred years to put the Institution upon its present vantage-ground. Its second century opens with greater promise and potency for good than it has ever before possessed. What the Church needs most is not a class of cloistered scholars, but men of God, educated for their high calling, and able to use their gifts and attainments in their active ministry. The Church, for her very life, needs, and she demands, *preachers* of the everlasting gospel; *preachers who know how and what to preach* to all classes of people. She requires of the Seminary young ministers of apostolic spirit for every church, little or big, plain or polished,

*Shedd's "Sermons to the Spiritual Man," p. 405.

weak or strong, in villages and cities, on the remote frontier and in heathen lands. She is girding herself for a new period of her life work. Her conservative habit is a hereditary safeguard against those destructive tendencies which inhere in false beliefs, and it indicates her mission as a constructive, mediatory, and abiding Church of Christ. The revival of God's work in Christendom, naturally and supernaturally, will come only through the agency of those who pray, expect, and labor for it. There is no such inspiring outlook for the world's salvation as that of the Evangelical Churches of Europe and America, organized and united in the bonds of the common faith, forgetting past differences, and combining their strength for giving the gospel of the grace of God to all nations. There is serious work before us in these last years of the nineteenth century It is no mere triangular local quarrel for a distant territory, like that of England, Egypt and the Mahdi for the sovereignty of the Soudan. Christianity is on the march for the conquest of the world, and Christ is on the throne, demanding its submission. The world moves irresistibly onward to its destiny, as the Solar System moves towards the mighty Sun-star of the Pleiades, and we must move on or be left behind.

During the past summer I happened to be in Berne on the day of the Jubilee of its University. The entire population of the quaint old city seemed to be in its streets. National flags and banners of the Canton floated in the breeze; floral and symbolic emblems decorated the houses of the people and the public buildings; the great bells rang and the air was filled with music, as the long procession of dignitaries of Church and State, and distinguished guests, with the Faculties, students and Alumni, wended its way to the ancient Cathedral to celebrate the joyous day. Would God that not only New Brunswick and New Jersey felt as deep an interest in this Centennial Anniversary of the oldest Theological Seminary in our land, but that our whole Church, kindling with a nobler enthusiasm, thrilled with the spirit of the occasion, would take both the College and the Seminary to its heart, and see in this auspicious day a harbinger of the Century that shall bring in the Millennium.

HISTORICAL SKETCH

OF

THEOLOGICAL INSTRUCTION

IN THE WEST.

ADDRESS

BY THE

REV. CORNELIUS E. CRISPELL, D.D.

FIRST PROFESSOR OF THEOLOGY AT HOPE COLLEGE.

THEOLOGICAL INSTRUCTION

IN THE WEST.

The desire for Theological Instruction in the West did not originate in any real or supposed infirmities of the Mother Seminary here. It was not a want nor a doubt of orthodoxy, nor a felt lack of efficiency in instruction *here*, that gave rise to the longings for training the young men of the West into a living ministry *there*.

ORIGIN OF THE DESIRE FOR EDUCATION IN THE WEST.

As early as 1836 we find our General Synod, through Rev. Isaac Ferris, Chairman of the Committee on Missions, holding the following language: "We owe it to our fathers, to ourselves, to our children, to our country, to cast in our influence with the other evangelical denominations who have preceded us in occupying the West, and are building an imperishable monument to their charity. Every one who has observed the succession of these efforts, cannot but have noticed how decidedly beneficial the thrilling interest felt on this subject has been to the Churches in the older States. They have waked up to an enlargement and energy of effort, and an expansion of benevolent plans, which twenty years since would not have been considered possible. And under a like influence we might confidently hope for similar blessed results."

It is to the feelings here expressed, deepened and providentially developed, that we trace the desire above noted.

Efforts for the expansion of our Church, already quite successful, were much augmented in 1847, by the arrival among us of a large body of Hollandish emigrants. "Added to all the claims advanced by patriotism, by humanity, by religion," said the Committee on Missions, of the Synod of 1847, Rev.

James Romeyn, Chairman, "we have an appeal to our affection and sympathies, based on *endearing affinities*. A new body of Pilgrims has reached our shores from Holland, the land of our fathers, and the shelter, in ages gone by, to outcasts by persecution."

ITS GROWTH BY MEANS OF EMIGRATION FROM HOLLAND.

Among the people the controlling desires were for the Christian education of their children, and the training of ministers of the Gospel. For these objects they longed, and earnestly prayed and labored. These desires were one cause of their emigration. (*Corwin's Manual*, 3d Edition 1879, p. 79.) And one reason of their formal union with our Church was the plain impossibility of preparing an adequate ministry among themselves. (*Corwin's Manual*, p. 81.)

In their Reports to the Board of Domestic Missions they say: "We entreat the intercession of the Church and her beneficent care over us, especially in regard to the education of our youth." (*Report of Board of Mis.*, 1851, p. 33.) District schools impart the character of a *colorless* Protestantism, which not unfrequently opens the way for Catholicism." "We have the *invaluable love-gift* of an English Academy in our midst." "And although we may have some distinguished youth and children educated here, at the expense of our several congregations, they will, however, give but little hope, unless means can be provided for their better preparation at New Brunswick, N. J." (*Report of Dom. Mis.*, 1853, p. 78.) "We want a pouring out of the Spirit in order that many Hannahs may consecrate their Samuels to the Lord, and that the parents may deem it a higher blessing to see their children become fellow-laborers of God, than to see them hoard up treasures, and spend their days in earthly occupations." (*Report of Dom. Mis.*, 1854, p. 47.)

"It is very important for the whole Classis that they —the delegates of Classis—should visit New Brunswick, that they may personally ascertain that New Brunswick is a nursery of piety and sound doctrine, that will draw closer the ties that will cause us to estimate rightly the privilege of sending our boys, our pious youth, to such a blessed

educational circle, to place our dear young men under the training of such worthy fathers in Christ. We were not able to gather so many boys for the school as we did desire. However, there is a growing sense in the churches of their duty to raise the ministry out of the youth of the Church." (*Report of Dom. Mis.* 1858, p. 92.)

THE FORESHADOWING OF THEOLOGICAL INSTRUCTION.

"The influx of these aspirations and longings, co-operating with feelings already existing and incident to a healthful Gospel spirit, originated a proposition to raise means to bring young men from Holland, Europe, to be educated for the ministry at Holland Academy and at New Brunswick. This proposition was endorsed by the Synod and committed to the Board of Education to devise means to accomplish." (*Minutes of General Synod*, 1856, p. 97.)

In the meantime "The Report on the State of the Church," presented in 1848, through Rev. James Romeyn, Chairman, *foreshadowed Theological Instruction* in the West. "It is worthy of consideration," it said, "whether we could attain our end by planting a scion from our Church at the West; forming, in other words, an organization there, in a form and size that will make our Church plainly seen and beneficially felt. Let an institution, under our *patronage* as long as necessary, and at first under our *control* also, be established. Let at least two men be commissioned to conduct the theological department, and let there be, if necessary, a requisition that one year, the closing one of the course, be spent at New Brunswick."

The *substance* of this shadow became an object of brighter hope when the Synod said in 1863, through Rev. A. B Van Zandt, D.D., Chairman of Com. on Education: "Feeling the importance of education as an efficient instrumentality to secure enlarged and permanent growth in her home missionary field, she would have her membership to adopt, foster and cherish that Academy"—the Holland Academy—"to spare no exertion so that she may not only provide for its present wants, but to cause it to expand until it becomes an institution of a higher grade, and send out, as from a fountain of health, the young men of the West, trained into a living ministry, who

shall cultivate her waste places, supply the vacancies that arise, and occupy the new fields that continually present themselves." (*Min. of Synod*, 1863, p. 321.)

FIRST MOVEMENT FOR ITS INTRODUCTION.

In 1864 the Synod of Chicago requested the General Synod to establish a Theological Professorship of Missionary Training in the projected Theological Seminary of Holland to "secure," it said, "trained ministers from among ourselves." The General Synod *approved* of the Professorship "as an agency that would contribute greatly to the diffusion of a missionary spirit in the Western portion of our Church, and upbuild the Redeemer's kingdom;" it *testified* "that a Theological Seminary with the new College was felt to be a measure which might be demanded in time, and would necessarily grow up as the wants of the Church require it;" but it *recommended* that the Synod "take no action at this session, deeming the present time and circumstances unfavorable to proceeding with so important a movement." (*Min. Gen. Synod*, pp. 467, 485, 488–9.)

ELEMENTARY THEOLOGICAL INSTRUCTION AUTHORIZED.

The yearnings of our Holland brethren, who had and continue to have "little sympathy with a merely literary or scientific institution," and their earnest wrestling prayers for full Theological Instruction among themselves were continued. "The claims advanced by patriotism, by humanity, by religion," enforced by appeals to affection and sympathies based on "*endearing affinities*," continued to press on our Eastern brethren, and to encourage the hopes of the Western. And when, in 1866, the first class in the new College was about to graduate, there appeared in the General Synod a request from them "respectfully petitioning the Synod to take such measures as may enable them to pursue their theological studies at their present Institution," it was to many as the sound of thunder from a clear sky. It was, however, rather the natural outcome of the desires and prayers and hopes just noted.

The request of the petitioners was granted, and "elementary theological instruction" was commenced in the fall of 1866, by the Professors in Hope College, according to arrangements made by the Board of Education and the Council of the Col-

lege, to which Bodies the Synods had referred the subject. During these arrangements the Professors acted, not under their regular Professorships, but under the special arrangements made by the Synod's authority. At the end of the year the theological class was examined under the supervision of a Committee of the Synod appointed "to examine the whole field and report to the General Synod."

A THEOLOGICAL SCHOOL ORGANIZED.

In June, 1867, upon the report of its Committee, the Synod took measures to continue theological instruction. For this purpose they elected Rev. C. E. Crispell, Professor of Mathematics, Natural Philosophy and Astronomy in Hope College, "Professor of Didactic and Polemic Theology at Hope College," to take charge of "the class and give instruction in Theology"; and invited the other Professors in the College to act as "*Lectors* in the several branches of training which they had charge of during the former year with the Theological class."

The Professor elect was duly inaugurated on Sept. 17th, 1868. Rev. Prof. D. D. Demarest, D.D., of this Seminary, according to appointment presided. Rev. James Demarest, Jr., of Chicago, also by appointment, preached the sermon. Owing to the unavoidable absence of Rev. Isaac Ferris, D.D., Chancellor of the University of the City of New York, who had been appointed *Primarius*, to deliver the charge to the new Professor, Professor Demarest, who was his *Secundus*, officiated in that duty.

Two things here are worthy of special note. *One* is that by the appointment of a Professor of the Mother Seminary to preside, its fostering care over the daughter was invited. The *other* is that three descendents of the Huguenots should be thus associated in planting a Theological School among the descendents of those who, in a wonderfully Christ-like manner, had sympathised with and sheltered their forefathers when fleeing to them from cruel persecutors. Thus God works.

ITS HISTORY.

A carefully prepared history of Theological Instruction thus inaugurated, is given in Corwin's Manual, p.p. 123-8, Third Ed. There is appended to it "A History of the Endowment of

the Theological Chair" to 1879, and a "List of Instructors during the Period of its Operation." To this we refer for information. *See note on page* 178.

ITS SUSPENSION.

The history is there brought down to 1877, when the General Synod adopted the following resolution:

"*Resolved*, That in view of the present embarrassed condition of the finances of the College, the Council be directed for the present to suspend the Theological Department."

This action was a blow to our Church, and a trial to our western brethren, which nothing but necessity could justify. The fondest hopes, increased through a series of years, seemed blasted. Hearts loving the Redeemer's Kingdom and yearning and laboring most earnestly for its welfare were wounded. Some found partial relief in alienation, others wept. "Dreadful agitations" followed, which the Council of Hope College testify "imperiled the very existence of our Church in the West."

THE RESIGNATION OF ITS PROFESSOR.

In the following year, 1878, the Synod requested the Professor of Theology at Hope College to place his resignation in the hands of a Committee of Synod, to take effect at such time as said Committee should designate. To a compliance with this request, when presented by the Committee to the Professor, there were two objections. *One* was connected with the office of a Professor of Theology in the Reformed Church relating to its constitutional prerogatives—prerogatives designed to aid her Professors to be faithful and to stand firm, and continue stable against factions and party influences. The *other* was his own character and reputation, connected with and affected by Synod's action. The Synod's Committee kindly removed the latter objection.

The former difficulty, relating to the Professorate and affecting its stability and endangering its faithfulness, could not be removed, and so a constrained—not a voluntary—resignation was placed in the hands of the Committee.

In May, 1879, the Professor of Theology received a call to become the pastor of the Reformed Church of Spring Valley, N. Y., in the Classis of Paramus. To enable him to accept this

call he sent a voluntary resignation of his office to the General Synod in the following June. Such resignation was accepted, and he received a certificate to connect himself with the Classis of Paramus. Thus, in June, 1879, the suspended Theological School was left with two Synodical *Lectors of Theology*, to await providential developments.

THE WORK DONE.

During the eleven years of theological instruction *twenty-nine* young men were sent forth with professorial certificates; and at their close six more remained, who were obliged to enter other Seminaries to complete their course of study.

THE RESTORATION.

The brethren in the West, though cast down, were not destroyed; though tried, were not forsaken, either by their Lord, who raises and sends forth laborers, or by their eastern brethren. Those desires, and longings, and prayers were continued. The Head of the Church heard and answered. The General Synod, in June, 1884, after visiting Holland and Hope College, took measures for the restoration of theological instruction there. It elected Rev. Nicholas M. Steffens Professor of Didactic and Polemic Theology at Hope College, and made arrangements for his inauguration to take place as soon as "the total sum of at least $30,000 shall be paid into the hands of the Board of Direction, the income of which shall be for the support of said Professor," and "not until there shall be at least $700 a year secured by subscriptions or otherwise, for the services of a Lector, who shall be nominated by the Professor, elected by the Council of Hope College, subject to subsequent confirmation of the General Synod."

A BLESSING IN IT.

Such restoration will be, I think, a blessing, not simply to our Church in the West, but to our whole Church. It will increase the number of our own trained ministers, and by its encouraging and exciting influence upon parents and young men of the Church, will add sensibly to the number, who will come up to this Mother School now enriched with the wisdom and experience of *a hundred years*, to be here trained for the

holy work. I would, therefore, say to all lovers of our Church, and especially to the Professorial brethren, all of whom save one were the companions of my preparatory years of study here, and have been my life-long friends, pray for, and, in every way consistent with fidelity to this School, encourage the Child of the West, now to be restored to life and activity. On its behalf, the Synod's first Professor at Hope College bore for ten years the responsibilities, and performed the functions of the office, amid peculiar embarrassments and under heavy discouragements. He stood, worked and suffered, because he thought that the Good Master, through the Reformed Church, said: "Stand—work—suffer—spend and be spent." After such experience, and by means of it, I know and feel that the more fully the elements, the feelings and the currents of the West are known by the Church at large, the more practical sympathy will be felt for this Child, for the Mother's sake.

NOTE.

As all the readers of the Memorial Volume may not have at hand Dr. Corwin's Manual referred to, a brief statement is here appended.

The *provisional* arrangements, made in 1867, by the election of a Theological Professor, and the invitation of the other Professors in the College to act as Lectors, were to continue "for three years, and then be subject to the will of the Synod, unless circumstances in Providence indicate earlier another mode of proceeding."

Under these arrangements the first class, consisting of seven, received their Professorial certificates, May 21, 1869.

In June, 1869, the Council of Hope College was "constituted and appointed the Board of Superintendents of the Theological School in Hope College, with duties and prerogatives like those of the Board of Superintendents of the Theological School at New Brunswick." A Theological Faculty was designated and "empowered and instructed to elect one of their number to represent them as a member of the Council of Hope College." Two additional Professors were elected, viz., of *Evangelistic Theology*, and of *Exegetical Theology*. The Professor elect of Evangelistic Theology, Rev. A. C. Van Raalte, D.D., declined the office. The Professor elect of Exegetical Theology, Rev. P. Phelps, D.D., signified his acceptance of the office; but in 1871, and before he had qualified by signing the formula, he resigned.

The term of service for which the Lectors were invited to teach having expired in June, 1870, Profs. Beck and Scott were reappointed "to the same services for the next three years."

Under the plan adopted in 1869, and continued till June, 1871, the

second class, consisting of four, and the third class, consisting of three, received their Professorial certificates.

It was during this period, 1869, that the Theological Seminary sustained its heaviest loss, in the removal by death of Prof. P. J. Oggel, Theological Lector in Pastoral Theology and Sacred Rhetoric. He was "a burning and a shining light," and enjoyed, in an eminent degree, the confidence of the Hollanders in the West.

In June, 1871, the Constitution of Hope College was amended. In this amended Constitution the relations of the Theological School to the College were more clearly defined; and the General Synod's "original cognizance of all matters relating to the Theological Schools, the appointment of Professors and their course of instruction, the appointment of Superintendents of said Schools, and the regulations thereof," as guaranteed by the Constitution of the Reformed Church in America, was more expressly and carefully guarded. These two things had become the more necessary from the continuance of a strong desire and persevering efforts of many in the Western Synod to place the Theological Department in the same relations to the College as the other departments, and the culmination of this desire and such efforts in a request that "the Constitution of the Church should be so amended, that while the General Synod should retain supreme appellate jurisdiction, its original cognizance, in relation to details, be delegated to the Council."

The amended Constitution, therefore, expressly declared: "The Province of the Council in regard to the Theological Department is that of a Board of Superintendents, according to the Constitution and usages of the Reformed Church in America. In regard to the other departments it is fiduciary."

The time of service of Profs. T. Romeyn Beck and Charles Scott in Theological Instruction having expired in June, 1873, they were "reappointed as the Theological Teachers in the same branches which had been committed to them by the Synod."

In 1875, Prof. T. R. Beck, owing mostly to undefined status and duties, resigned his position in the Theological Department; and the Synod, in declining to accept his resignation, appointed him and Prof. C. Scott "Lectors in Theology in the Theological Seminary at Hope College," designating the one "Lector in Exegetical Theology, including Sacred Philology, Biblical Criticism and Hermeneutics"; the other "Lector in Church History and Government and Archæology."

Under the amended Constitution the fourth class of two, the fifth class of four, the sixth class of two, the seventh class of two, the eighth class of three, and the ninth class of two received their Professorial certificates.

Previously to June, 1875, the Theological Teachers had received salaries as College Professors, and had taught Theology "without compensation." But in this year, Synod assumed the salaries of her Theological

Teachers, and their services in the other departments were gratuitous. To provide for these salaries the Synod relied upon the free will offerings of individuals and churches, and appropriations of the Board of Education. These proving insufficient, the following year the Synod added "the most earnest request of all the Churches to take up a special collection on the second Sabbath of November next to meet the expenses of the Synod in supporting the 'Theological Seminary at Hope College.'" This request met with no adequate response—only a dozen churches making returns. As a consequence, the Synod became much embarrassed, and *the suspension*, as stated, followed.

LETTERS OF CONGRATULATION

FROM

UNIVERSITIES IN THE NETHERLANDS

AND FROM

AMERICAN THEOLOGICAL SEMINARIES.

PRAYER

By Rev. Elbert Nevius.

Lord, thou hast been the dwelling-place of thy people in all generations. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God." "A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." As the centuries pass beneath Thine eye, crowded with events, we recognize Thy hand in all, for Thy hand is in history. O Lord, our God, we thank Thee that Thy Providence has been so graciously manifested to us in the century at the close of which we now stand. We adore and bless Thy holy name for all the goodness Thou hast shown to us in the years as they have passed. There have been scenes of struggle and trial, but there have also been scenes of joy and triumph; Thou hast been with us, and we bless Thee to-day for the favorable circumstances in which we are placed. We thank Thee for all the kind care Thou hast manifested for the Institution whose Centennial we to-day celebrate. We render Thee thanksgiving and praise for those who have been connected with it in the past—for the sainted dead; for those who laid its foundation stones, and for those who labored to rear it, and who have inherited the promises; who have passed from their toils to their reward, from their homes on earth to their home with God. We thank Thee, O Lord, that, having established Thy Church on the earth, Thou hast been pleased here to place an Institution which has a bearing so direct upon the growth, prosperity and final triumph of that Church. We thank Thee, that here the vital truths of Thy Holy Word have been taught throughout the years that are past; and now, as this Institution enters upon another century of its existence, we most earnestly pray that God would continue His loving-kindness toward us. O Lord, our God, who hast been with us, be with us still in all the days to come. Pour out Thy spirit abundantly upon this Theological Seminary, upon those who have control of it, upon its Faculty, and upon those who are brought under the instruction of its Professors, and make this, indeed, the fountain whence shall flow streams that "shall make glad the City of God." May it be a power for good, not only in this land, but among the nations of the earth, for loud, indeed, is the call that comes to us from far distant lands that are groping in the deep darkness of their long, spiritual and starless night. Let this Institution tell in coming years upon Thy cause at home and abroad, until all the nations, given in covenant to Thy Son, shall come and bow

down at His feet, and acknowledge Him as their Glorious King. Lord, hasten that happy time when every land beneath the sun shall hear the glad tidings of great joy.

Hear our prayer, and bless us in all the exercises of this afternoon, and in the remaining services of this Centennial occasion. May they redound to Thy glory and tend to the spiritual welfare of precious souls. We ask all for our blessed Redeemer's sake. Amen.

LETTERS.

FROM PROF. NICHOLAS BEETS, D.D., OF THE UNIVERSITY OF UTRECHT.

Translated by Rev. Daniel Van Pelt.

To the General Synod of the Reformed Church in America:

VERY REVEREND SIRS, HIGHLY ESTEEMED BRETHREN: The approaching celebration of the one hundredth anniversary of the establishment of your Theological Seminary at New Brunswick, cannot but arouse the heartfelt interest of all Churches of the Reformation in the Old World, and indeed of all Christendom. All Theological Schools too, particularly and most of all, the Theological Faculty of the University of Utrecht, should feel this cordial interest in your celebration. For we are reminded that the Rev. John H. Livingston, the first Professor in your Seminary, sought his Theological training, and obtained his degree of Doctor of Divinity at Utrecht—worthy pupil of him who was most highly held in honor there, Gisbertus Bonnet.

When your celebration is held, I shall have laid down my office as Professor at the University of Utrecht, in obedience to a provision in the Constitution bearing upon higher education, which requires such resignation when the age of seventy years has been attained. Thus for me the opportunity to participate in an official congratulation on the part of the Theological Faculty of the University will have passed by.

My personal congratulations, however, I cannot withhold, and perchance they may not be entirely unwelcome as coming from one at the age of seventy years, who during almost half of the period of the existence of your Seminary, has been permitted to devote his best powers to the advancement, by mouth and by pen, of God's Kingdom in general, and of the prosperity of the Reformed Church in particular; and who may, moreover, not be altogether unknown in America.

Not merely then, highly esteemed brethren, must I congratu-

late you that your Theological Seminary has become a century old ; but that it has become a century old with honor and amid great blessings. For, according to the testimony that is furnished on every hand, it must have remained unalterably true to the principles and teachings upon which it was founded. The seed, therefore, that was there sown, can have been none other than the " Word of God, which liveth and abideth forever "; and the Christ of Scripture—" Christ and Him crucified "—must have remained the immovable centre of all wisdom there taught, and presented, and commended to the future teachers of the Church, to be by them proclaimed abroad. How significant this fact, after a century during which so many a varying wind of doctrine has blown, and in an age such as ours, when from so many directions and in so many ways, a fierce conflict is raging, not only—as might be desirable—against antiquated conceptions and forms of presenting precious truths ; but also against that which is the heart, the power, the very essence of the Gospel, without which it could not be called a Gospel.

The God and Father of our Lord Jesus Christ, who has hitherto been with your Seminary, still preserve to it its former fidelity, and continue to lead it by His Spirit into all truth. May your Seminary, neither during the century upon which it is about to enter, nor during any future one, ever lack learned and godly men who shall instruct, or diligent and well disposed students to be instructed. Be it, age after age, a blessed training school for ministers of the Gospel who shall fruitfully labor, and thus be it forever a source of the most precious blessings to your people and country, to the glory of God and the Savior, and to the unalloyed rejoicing of all who love Him.

Your brother in Christ,

NICHOLAS BEETS,

Theol. Dr. (Leyden); Phil. Theor. Mag., et Lit. Hum. Dr. (Utrecht); D.D. (Edinburgh).

Utrecht, September, 1884.

FROM THE THEOLOGICAL FACULTY OF THE UNIVERSITY OF UTRECHT.

UTRECHT, October 1st, 1884.

General Synod of the Reformed Church in America:

The Theological Faculty of the University of Utrecht has the honor to congratulate the General Synod of the Reformed Church in America upon the Centennial of her Theological Seminary at New Brunswick, New Jersey. We pray to God that the Theological Seminary may flourish a great many years to come, and be a blessing to the Reformed Church in America. Our Theological Faculty, consisting at present of J. T. Doedes, D.D., J. J. P. Valeton, jr., D.D., G. H. Lamers, D.D., and J. Cramer, D.D., (Rev. Prof. N. Beets, D.D., having laid down his commission a few days ago), declares that it joins readily in the profession of the Lord Jesus Christ, the Only Begotten Son of God, the only Savior of sinners, and to know of no other Gospel than that which is to be found in the Holy Scriptures.

The Theological Faculty is happy to show its sympathy with the festival of the Theological Seminary, because it keeps in honor the remembrance of one of its former members, Prof. G. Bonnet, under whose instruction your first Professor, the Rev. John H. Livingston, received his Theological training, and took his degree of D.D.; on account of which relation there exists an indissoluble bond between you and our Faculty. And though it cannot be represented at your Jubilee by one of its members, it is our wish that this letter may be regarded as an unmistakable proof of our brotherly sympathy.

With heartfelt wishes for the well being of the Reformed Church in America, especially for the Theological Seminary at New Brunswick, we remain,

Your brethren in Christ,

J. T. DOEDES, Chairman.

J. J. P. VALETON, JR., Secretary.

FROM THE THEOLOGICAL FACULTY OF THE FREE UNIVERSITY OF AMSTERDAM.

AMSTERDAM, Oct. 14th, 1884.

FATHERS AND BRETHREN: The Theological Faculty of the Free Reformed University of Amsterdam bids me congratulate you on your Centennial Anniversary. God hath greatly honored you. You have kept your own in spite of the secularizing tendencies of the age; in spite of your position in a vast country, amongst churches and institutions of Anglo-American origin; in spite, too, of errors beckoning on in the name of progress and prudence, calling on you to exchange what was purely distinctive, and perhaps, apparently unessential, for a broader field of labor. We rejoice to-day that, although American society and American thought have certainly told on you and your Theology, we may acknowledge family feeling and can recognize the family features. There was a time in your history when Dutch conservatism dreaded to sever the official ties between your Church and ours; yea, it may be, looked with disfavor upon your separate, or at least, independent existence. The event hath shown the wisdom of the separation. For a long time after your last minister was ordained by the Classis of Amsterdam, our influence on you would not have been for good.

The very existence of the Mother-Church hath been threatened; our theology hath had meretricious intercourse with the upstart philosophy and the falsely-called science of the times. As Israel of old, we have tampered with French and German thought, and deemed it our glory to be as little Dutch, that is to say, as little ourselves, as little what God made us, and willed us to be, as possible. What has been the result? We have lost our standing. Our life hath become apparently extinct.

It seemed as if the Daughters settled in foreign climes were destined still to show what the Mother had been and still ought to be. But now, as we congratulate you, it is with a message of hope and trust. God hath visited His people in Holland. A revival of the old principles which are ever new, because undying, is changing the aspect of our Church, our State and our Theology.

We rejoice in the prospect that the present movement will bring us more in sympathy with you. We express the hope that we shall still be a blessing to each other. We have learned a dearly-bought lesson, that our power lies not only in what we have in common with others, but also in what distinguishes and sometimes isolates us. We believe you to have a mission. May you still be honored as the representative of principles which are powerful to produce piety, symmetry of character, moral and religious influence in the Church, the family, the state and the world.

May your Centennial give you new and holy impulses, and your Institutions exemplify the truth that there is an election of Churches, of nations, of types of Theology as well as of individuals. May you be staunch to our motto, "*Je maintiendrai.*" God honors those who honor Him, making their history a prophecy, turning their weakness to strength, and crowning their prayers with songs of thanksgiving.

Yours in bonds of affection,

THE THEOLOGICAL FACULTY OF THE FREE UNIVERSITY,

PH. C. HOEDEMAKER.

FROM THE FACULTY OF THE THEOLOGICAL SCHOOL AT KAMPEN.

Translated by Rev. Daniel Van Pelt.

To our Brethren assembled together to celebrate the Centennial of their Theological Seminary, at New Brunswick, in the month of October, 1884:

Beloved in the Lord Jesus Christ: Grace and Peace be multiplied unto you.

In view of this interesting event, were there no circumstances to forbid, we would most gladly visit you in person, to press the hand of fraternal love, and join with you in your Centennial exercises.

This celebration bears testimony to the faithfulness and mercy, as well as the love and care, shown by the Great Shepherd of His sheep toward His flock in the distant West. Originating in the Netherlands, your Church owed its growth and prosperity, under God, to the fidelity of its early members,

who willingly abandoned their homes more than two centuries since for the then wild and uninhabited regions of America. There they have continued to serve the God of their salvation, according to His requirements, and have not forsaken His Covenant.

Brethren, our hearts beat warmly for those who once stood firm and strove nobly, as well as for those who have followed in their steps. You behold your Churches, which were gathered about the ancestral Standards of our faith, not only preserved by the Word of God, but blessed both temporally and spiritually. Hence, to-day you can point to this period of a century, through which your Theological School has existed, and cry out to us,

> "This is the Lord's doing;
> It is marvelous in our eyes.
> This is the day which the Lord hath made;
> We will rejoice and be glad in it."
>
> Ps. cxviii: 23, 24.

Our little country of the Netherlands in former ages, and to-day your great country of America—what signal witnesses are they to the faithfulness of our God. How powerfully does the Chief Shepherd of the flock challenge the world to acknowledge that His promise, "Lo, I am with you alway, even to the end of the world," is indeed the word of One to whom "was given all power in heaven and on earth." Therefore, beloved brethren, this festal period of yours emphatically invites both yourselves and us to press on our way cheerfully and gratefully under His banner.

And as your school heretofore has been permitted to train hundreds of young men for the Ministry of the Word, not only for your own Church, but also for service among the heathen, may God count her worthy for continued and greater usefulness; may the spirit of life, of grace, of prayer, be poured out still more abundantly upon your Institution, upon her Professors and pupils, as well as upon us all.

Receive, Worthy and dear brethren, at this festival, not only my own cordial greetings, but likewise those of my esteemed colleagues of this our Theological School, and in which our students also join.

We have at present eight Instructors. The number of our students during recent years has averaged eighty or ninety. We have three hundred and seventy-five churches, with members baptized and in full communion (*kleinen en grooten te zamen*) to the number of one hundred and forty thousand. Our independent existence dates back to 1834.

Is our origin inquired after? It is known, partly, to some of you already, and well known to many. But to the praise of God's grace and faithfulness, we make the following statement:

Rationalism reached its highest point in the Reformed Church of the Netherlands in the first half of the present century. It thought its influence to be supreme. It entertained and unblushingly expressed the sentiment, that although a few "stiff-heads" and "fanatics" still remained in the Church, yet it was happy to see them dying out, and that soon it would have the field all to itself. The New Organization of the Church, introduced by royal authority in 1816, was its bulwark. His Majesty had constituted a Body, on which he imprinted the name of "Synod." It was asserted that this Synod was only an administrative Body, and that it would not interfere with doctrine. Nevertheless, it proposed a new Formula for the subscription of ministers. In this, our ancient Standards were acknowledged, but in an ambiguous manner. There was an expression which would mean either *because*, or *in so far as*. The subscribers, therefore, acknowledged the Standards, either *because* they agreed with the Word of God, or *in so far as* they agreed with the same. This controversy was afterward called "The *Quia* or *Quatenus* Controversy." It was at first denied that the sense of "*Quatenus*" was intended by this ambiguous expression; but subsequently it was openly avowed.

It soon appeared, however, that the few "stiff-heads" so gladly accounted dead, were in fact not yet defunct; that there still existed, scattered throughout the entire Fatherland, a great multitude, who had been preserved by God as "in the Cleft of the Rock"—a multitude like the seven thousand in the days of Elijah.

God's spirit also began to be manifestly breathed forth as upon the dry bones in Ezekiel's vision. There were profound

spiritual struggles, and hearts were changed. The doctrines of SIN and GRACE began again to be heard, instead of the Rationalistic doctrine of the mere weakness of human nature and of the necessity of moral improvement. Hearts, revealed unto themselves by God's Spirit, perceived their helplessness, and often cried out for mercy in the language of the Publican's prayer. The doctrine of the Justification of the sinner before God, that ancient doctrine of God's own revealed Word, (and which is developed in so comforting a manner in our venerable Symbol, the Heidelberg Catechism, under the three great divisions of Misery, Salvation and Gratitude), began again to be studied in the writings of our fathers, and to be proclaimed from the housetops. The Atonement, implied in the blood of Jesus, was again honored. The Savior's testimony, that a man's foes should be they of his own household, was again fulfilled, according to Matt. x: 36; as well as that according to Luke xii: 52, There shall be five in one house divided, three against two, and two against three.

The names of Bilderdyk, Da Costa and Capadose, men who spoke in words of great power, are no doubt familiar to you. The fact could no longer remain hidden that on every side there were anxious inquirers after "the Old Paths," and there were conversions to God. It was also none the less evident that as this state of things developed, Rationalistic preaching emptied the churches. The people absented themselves from such services, and declined to participate at their communion-tables. This was done not from any antipathy to the ordinances of God's house, but for conscientious reasons. And the Church authorities could do nothing to remedy this state of affairs, because of their own regulations. But when a younger generation of preachers arose, who began once more to proclaim the old, tested truth, the people flocked back to the [State] Churches. But then the Church authorities sought for pretexts to remove these young men as disturbers of the peace and good order. In three or four provinces where the provincial ecclesiastical authorities perpetrated such unworthy deeds, even the Synod (!) ratified their acts. Finally, six or seven of these young ministers were deposed. But that portion of the people which was most thoroughly awakened stood

by them as one man. Men were found who, in accordance with the teaching of the Belgic Confession (Articles 27, 28, 29), were ready to separate themselves from the Established Church. And there were many considerations which urged them thereto. There were families in which not only the smaller children, but even the youth almost of mature age remained unbaptized. There were families in which devotedly pious parents had not made confession of their faith, but who did this for the first only after the separation. Previously they had not dared to make such confession, nor had they desired to do so before ministers whom they considered to be deceivers.

The necessities of the case plainly pointed out to us our course of duty. We ministers traveled from town to town and from village to village. As a result of our efforts, the old traditional Reformed Church of the Netherlands arose again, and appeared in striking contrast with the apostate State Church.

As usually happens in the service of God, the progress of this movement was not without much opposition and tribulation. Troubles and calumnies were encountered on every side. The Synod of the State Church which we had forsaken, even appealed to the Civil Government, and requested it to apply certain Napoleonic strictures against secret societies to our public religious services. And the Government was sufficiently blind and hostile to allow itself to be used for such a purpose! Incredible as it may seem, this actually took place. That same Rationalism, which boasted so loudly of its toleration, took the responsibility of persecutions in the *Netherlands!* In that very land which, from the earliest times has been honored for its Liberty of Conscience, occurred during several years in the first half of the nineteenth century, public religious persecutions by means of endless fines and imprisonment; by the quartering of troops [on our families]. And all this was done at the request of the so-called *Synod of the Reformed Church of the Netherlands.*

But we are permitted to bear grateful and joyful testimony that such persecutions did us no real injury. Although we were deprived of the support of the State treasury, we were not crippled. We found ourselves able to build churches, to sup-

port our ministers, and to provide for our poor and orphans. Like Israel of old in Egypt, the more we were oppressed, the more we increased. And although it becomes us greatly to deplore our own barrenness and lack of fidelity, the Lord has ever been good to us. In spite of all our sins of every kind, personal and congregational, sins in the Church and school, national and individual, yet have we ever found free access to the paternal heart of God through the blood of Christ which washes away our sins.

You hope, dear brethren, to celebrate in October the Centennial of your Theological Seminary. We expect to celebrate on the 14th of the same month, the Semi-Centennial of our Church; that Church which has been led forth by God out of a very Babel of confusion, and which has been preserved by His faithfulness. On account of this, our celebration, (had no other considerations prevented), I should not have been able to leave home.

Our Church is indeed yet small. Our difficulties are very many and great. But the more we consider the depths from which God has been so graciously pleased to raise us; the powerful opposition, ecclesiastical and secular, against which He has guarded us, and enabled us to prosper; the more deeply do we feel the soul-stirring words of the ancient Psalmist, when he says: "When the Lord turned again the captivity of Zion, we were like them that dream." Hence we frequently sing with all our hearts:

God heeft by ons wat groots verricht;
Hy zelf heeft onzendruk verlicht,
Hy heeft door wondren ons bevryd;
Dies juichen wy en zyn verblyd. Ps. cxxvi: 2.

But they were all compelled to own,
That great and wondrous was indeed
The work our God for us had done.
His goodness we with joy confess,
Who thus hath crowned us with success.
From First Eng. Ver. of R. D. C., 1767.

And what shall we say of so many beloved brethren in the Lord, who still follow the example of Gamaliel of Paul's day, or of Erasmus of Reformation times? These ought to break unconditionally with error and indifference. This the whole history

of the Church proves to be the only right course. To this God also exhorts in these words: "Be thou faithful unto death." These often speak in an excellent manner, and are ever waiting and hoping for a

"*Reformatio in capite et membris.*"

Such a reformation, however, must necessarily fall bodily out of heaven right into their arms. In reference to these brethren, we would continue our strains from the same Psalm:

Breng Heer al Uw gevangenen weder!
Zie verder op Uw erfvolk neder;
Verkwik het als de Watervloed,
Die 't Zuiderland herleven doet. Ps. cxxvi: 4.

To us bring back the Remnant, Lord,
Of Israel's long enslaved Bands;
More welcome than refreshing showers,
That fall on parched and thirsty lands.
From first Eng. Ver. of Ref. Dr. ch., 1767.

We have not yet said anything about the origin of our School. It came into existence in the same manner as our churches. The quickening breath of God blew upon the dry bones, and our Theological School sprung up. We had the examples of the Apostles, as recorded in the Book of Acts, before us. As the churches multiplied rapidly, the need of ministers was felt. We remembered the injunction, "Lay hands suddenly on no man," as well as the Apostle's declaration that a minister must be "apt to teach." Hence, at first two or three ministers supplied the necessities of the people, as far as possible, by their individual efforts. Sometimes they labored in concert. After the removal of some differences, we were permitted to hold a General Synod in the year 1854, at Zwolle. Our present organization for [Theological] work was resolved upon there. Four ministers were appointed for this purpose, and we began with thirty-seven students. As to the character of the work we have done, the accompanying paper will give you some information. It was published for the very purpose of explaining this part of our work, when we celebrated the twenty-fifth anniversary [of our School] in 1879. We take pleasure in sending you ten copies, and hence we need not here add anything further on this subject, except to say, "Brethren, pray

for us." Let us pray for each other. And as you celebrate your Centennial, as we hope to celebrate our Jubilee, may the God of all comfort grant us abundantly "to be strengthened with all might in the inner man." May we go forward in that strength, that our churches and schools may be established to the honor, glory and praise of our great God and Savior, Jesus Christ. We can never sufficiently exalt Him; and to Him, with the Father and Holy Spirit, may adoration and honor be ascribed for ever and ever. Amen.

* * * * * * * *

And now, brethren, once more a Greeting and a Prayer. Next week the examinations take place at our School. Several students are to be examined, to pass from the Preparatory Department to the Theological Hall. Several others will submit themselves to the final examination.

May the eyes of all of us, under all circumstances, be fixed on the Father of all mercies, and the God of all comfort and grace. To Him, with our Lord and Savior and the Holy Spirit, belong praise and adoration and thanksgiving.

May the favor of Christ, our Lord, be with you always.

I have the honor to call myself, with all respect,

Your obedient servant in Christ,

A. BRUMMELKAMP.

Kampen, July 5th, 1884.

FROM THE REV. N. M. STEFFENS, PROFESSOR ELECT IN THE THEOLOGICAL SEMINARY OF THE REFORMED CHURCH IN AMERICA, AT HOLLAND, MICH.

HOLLAND, MICH., Oct. 23rd, 1884.

Rev. Paul D. Van Cleef, D.D., Chairman of the Centennial Committee.

MY DEAR BROTHER: Your kind invitation to attend the Centennial Celebration of our Theological Seminary at New Brunswick was duly received and appreciated.

I regret to say that I cannot be in your midst to rejoice with you over the doings of the Lord. My manifold and pressing duties are my only excuse. It is my earnest desire that our School of the Prophets may be abundantly blessed in the

time to come, and that the history of her first century may be an earnest of future blessings.

I hope that you may not only have a time of rejoicing and enjoyment, but that measures may be taken to increase the usefulness of our Eastern Institution, and to spread its influence into wider and wider circles. We at the West watch your progress with keen interest; your growth is our growth, for we are one in the Lord.

In fullest sympathy with you in your work and joy, I am yours in the Lord, N. M. STEFFENS.

FROM THE FACULTY OF THE THEOLOGICAL SEMINARY AT ANDOVER, MASS.;—CONGREGATIONAL.

THEOLOGICAL SEMINARY,
ANDOVER, MASS., Oct. 20th, 1884.

The Rev. Drs. P. D. Van Cleef, J. H. Suydam and D. N. Vanderveer, Committee of the General Synod of the Reformed Church in America.

DEAR BRETHREN: Your invitation to the Faculty of this Seminary to send a representation to the Centennial of the Theological Seminary at New Brunswick, N. J., was duly received, and would have been earlier acknowledged but for the hope that we might express our appreciation of your courtesy, and our interest in so important an occasion, by a delegate, and not simply by letter. It proves, however, impracticable for us to send a representative, and I am instructed therefore to return the grateful acknowledgements of our Faculty for your invitation, and to offer our most respectful and cordial congratulations in connection with the hundredth Anniversary you are to celebrate. I have just read in a Memoir of acknowledged authority, and also in the Encyclopædia, edited by the eminent historian, Dr. Schaff, that Andover Seminary is "the oldest Theological Seminary in the land;" but we have not yet ventured on our Centennial, and still less can we question that yours has come. The record is clear. You go back to 1784. Our charter dates June 19, 1807. But then our Seminary is an outgrowth of Phillip's Academy, which was founded in 1778. Perhaps yours too, way back in 1784

was an outgrowth. I dare not enter these lists, but drop at once to a point of union. Dr. Livingston began to teach in New Brunswick in 1810, and the same year the first class enrolled in our "General Catalogue," graduated at Andover. The same year also, in connection with the memorial of several students in this Seminary, the American Board of Commissioners for Foreign Missions was formed; and in a sermon upon your history delivered in 1839 by Rev. Benjamin C. Taylor, of Bergen, N. J., I read that the perusal of a missionary sermon of your beloved Dr. Livingston "accompanied by the Spirit of God, first impressed the little group of pious youth in one of the Eastern States, whose minds were thereby drawn to the work of Foreign Missions, and of which number the devoted Mills was one." Both Seminaries have from the beginning been prominent in devotion to Missionary work, and may they ever continue to be. May the review of the past century bring to you in full measure that assurance of faith, that courage and large expectation which it so abundantly warrants. Never were the needs and the responsibilities of Theological Seminaries greater than now. May a great blessing from the Head of the Church come to you, as you dutifully and joyously celebrate this Centennial.

For the Faculty of Andover Theological Seminary.

EGBERT C. SMYTH.

FROM THE FACULTY OF LANE SEMINARY, CINCINNATI, OHIO;—PRESBYTERIAN.

LANE SEMINARY, CINCINNATI, O., October 9th, 1884.

Rev. Paul D. Van Cleef, D.D.

MY DEAR BROTHER: I have received the invitation of the Committee of General Synod and the Alumni Association, to attend the celebration of the Centennial of the Theological Seminary at New Brunswick.

I am profoundly grateful for their invitation, and I will be present if it is possible, but my duties are so imperative, and the special obligations urgent at that particular date are so important, that I fear I must deny myself the high privilege. In view of this probability I send these lines to express my interest in the occasion.

The years I spent in the ministry of the Reformed Church were among the most valued years of my life; and my regard for the Educational Institutions of that Church can with difficulty be expressed. May the blessing of our common Lord and Head abide on your Theological Seminary especially. My associates in this Seminary very warmly unite with me in this desire. Yours very sincerely, JAMES EELLS.

FROM THE FACULTY OF THE GENERAL THEOLOGICAL SEMINARY IN THE CITY OF NEW YORK;—EPISCOPAL.

RESIDENCE OF THE DEAN, 426 WEST 23D STREET,
NEW YORK, Oct. 9th, 1884.

The Rev. Paul D. Van Cleef, Rev. J. Howard Suydam and Rev. D. N. Vanderveer, Committee.

GENTLEMEN: On behalf of the Faculty of the General Theological Seminary, I beg to acknowledge the receipt of your cordial invitation to attend the celebration of your Theological Seminary at New Brunswick, N. J., and to thank you kindly for it and for your offer of hospitality. It would give us much pleasure to meet you on this interesting occasion, but we regret to say that duties here will deprive us of the pleasure. Remembering the intimate relations which existed between your forefathers and ours in the early history of the Church in New York, we have always regarded with deep interest everything that has had to do with your welfare. We offer you our sincere congratulations on the occurrence of this Anniversary of your venerable Seminary, and trust that we may ever be found striving with one mind for the advancement of the great cause of Theological education in this country.

With sincere respect, very faithfully yours,

E. A. HOFFMAN, *Dean.*

FROM THE FACULTY OF UNION THEOLOGICAL SEMINARY, HAMPDEN SIDNEY, VA.;—PRESBYTERIAN.

UNION THEOLOGICAL SEMINARY,
VIRGINIA, Sept. 25th, 1884.

To Rev. Drs. P. D. Van Cleef, J. Howard Suydam and D. N. Vanderveer.

DEAR BRETHREN: The Faculty of our Seminary have re-

ceived the very kind invitation sent to them by you on behalf of the General Synod of the Reformed Church of America, to attend the celebration of your Theological Seminary's Centennial.

We are deeply impressed with this token of your brotherly love, and tender to you our hearty thanks for the same. It would be grateful to our feelings if one of our number could represent us at these festivities, and convey to you in person the assurances of our hearty sympathy with you. But as this is impracticable, we can only send these assurances in writing. We unite with you *ex animo* in your thanksgiving to God for all that your venerable Institution has been the means of doing in expounding, defending and propagating His Word which liveth and abideth forever; and we pray that His blessing may continue to abide upon it, and more abundantly, so that what you have done in the past shall seem as nothing in comparison with what He shall give you grace to do for the honor of His great name.

Yours sincerely, in the name of the Faculty of U. T. Seminary, THOMAS E. PECK, *Chairman.*

FROM THE FACULTY OF BANGOR THEOLOGICAL SEMINARY, BANGOR., ME.;—CONGREGATIONAL.

BANGOR, ME., Oct. 4th, 1884.

The Rev. Drs. Paul D. Van Cleef, J. Howard Suydam and D. N. Vanderveer.

DEAR BRETHREN: The Faculty of Bangor Theological Seminary desire to thank you most cordially for your courteous invitation to attend the Centennial celebration of the Theological Seminary at New Brunswick. It would be a pleasure and privilege to us if we could send one of our number to you; but this, on account of the distance and the claims of our work, we shall be unable to do. In declining your invitation, as we very reluctantly feel compelled to do, we desire to send you our hearty greetings and congratulations in view of an occasion so interesting and important. We thank God for the long and honorable history of your Seminary, for all the devoted and learned men who have labored in it, and for the many faithful and useful ministers of Christ, who have gone forth from it.

Laboring for the same high ends, and holding the same blessed faith with you, we pray that God may bless your Seminary in the coming century, even more abundantly than in the past, and make it the instrument of yet greater good.

Wishing you grace, mercy and peace from God, our Father, and the Lord Jesus Christ, we remain,

Yours fraternally,

THE FACULTY OF BANGOR THEOLOGICAL SEMINARY,

By LEWIS F. STEARNS.

FROM THE FACULTY OF THE THEOLOGICAL SEMINARY, COLUMBIA, S. C.;—PRESBYTERIAN.

THEOLOGICAL SEMINARY,
COLUMBIA, S. C., Oct. 20, 1884.

To Rev. Dr. Paul D. Van Cleef, etc., Committee.

DEAR BRETHREN: The Faculty of the Theological Seminary at Columbia, S. C., acknowledge with thanks your kind invitation to attend the Centennial exercises of New Brunswick Seminary, and regret that it is impossible for any of them to be present. We, however, in our own behalf, and in behalf of the Board of Directors and Alumni of this Institution, extend the most cordial congratulations on this happy occasion. We bless God for that gracious Providence which brought to these shores a noble band of the heroic race that did so much to secure for Europe and the world the blessings of civil liberty and the Protestant faith; we bless Him for this rich infusion of high-born blood into the veins of the American people; we bless Him that in your Church He has transplanted to the New World a scion from the Mother Church, now groaning under its unhappy bondage to the State, here to develop in untrammeled freedom; we bless Him that He has brought our Church and yours into close and tender relations, and that in times of great trial you extended to us the hand of Christian love. We share your joy in the past career of your beloved Seminary, and we trust that its hundred years of usefulness are but the beginning of a yet greater and more glorious work for the Kingdom of our Lord and Saviour Jesus Christ. And to this

end, may grace, mercy, and peace be multiplied unto you through Jesus Christ.

JAMES WOODROW,
JOHN L. GIRARDEAU,
CHARLES R. HEMPHILL.
WILLIAM E. BOGGS.

FROM THE FACULTY OF THE DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH, PHILADELPHIA.

DIVINITY SCHOOL,
FIFTIETH ST. AND WOODLAND AVE.,
PHILADELPHIA, Sept. 26th, 1884.

To the Rev. Drs. Paul D. Van Cleef, J. Howard Suydam and D. N. Vanderveer, Committee of the Reformed Church in America.

DEAR BRETHREN: On behalf of the Faculty of the Divinity School of the Protestant Episcopal Church, Philadelphia, I beg to acknowledge your cordial invitation to attend the celebration of the Centennial of your Theological Seminary. At a meeting of our Faculty held to-day I was directed to thank you for your kind courtesy, and to express to you our sincere and hearty congratulations upon the interesting occasion, with a cordial appreciation of the good work your Seminary has done, and our best wishes for its future.

Fraternally yours,
EDWARD T. BARTLETT, *Dean.*

FROM THE FACULTY OF THE EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE, MASS.

EPISCOPAL THEOLOGICAL SCHOOL,
CAMBRIDGE, MASS., SEPT. 25th, 1884.

To Rev. Paul D. Van Cleef, Rev. J. Howard Suydam, and Rev. D. N. Vanderveer, Committee.

DEAR BRETHREN: Your kind invitation to attend the Centennial of the Theological Seminary at New Brunswick has been received, and having been laid before the Faculty, I am instructed to reply. This young School of the Prophets sends

its hearty congratulations to a sister Institution, so much its senior, upon the completion of a hundred years of such signal success, and such marked usefulness in the cause of our common Lord. We know well the work it has done, and the distinguished men it has sent into the ministry, as well as the record of that branch of the great historical Church which it represents, and the story of these now completed hundred years may well stimulate all kindred institutions to renewed fidelity. May the blessing of God rest upon your Seminary as abundantly as it has done in the past, so that when 1984 shall come, if that date finds the dispensation of the Church's preaching the Gospel still uncompleted, and the perfected kingdom of God not yet arrived, there may be even more reason for thanksgiving than you find to-day.

We regret to say that, owing to engagements already made, we do not see how any of us can be present on the 28th and 29th prox., but, if it is feasible, a delegate will attend and join in your happy Anniversary. In this case, of course, such delegate will not rely upon any provision for entertainment.

On behalf of the Faculty, and with my own personal congratulations, Yours most faithfully in Christ,

GEORGE ZABRISKIE GRAY, *Dean.*

FROM THE FACULTY OF THE THEOLOGICAL SEMINARY OF THE EVANGELICAL LUTHERAN CHURCH, GETTYSBURG, PA.

GETTYSBURG, PA., Oct. 25, 1884.

To Rev. Paul D. Van Cleef, Rev. J. Howard Suydam, and Rev. D. N. Vanderveer, Committee.

DEAR BRETHREN: Your favor of the 12th ult. on behalf of the General Synod of the Reformed Church in America, inviting the Faculty of this Institution to participate in the Centennial Anniversary of your Theological Seminary at New Brunswick, N. J., on the approaching 28th and 29th, has been received.

Sincerely regretting that no one of its members will be able to enjoy the pleasure of personally participating in these Centennial exercises, our Faculty has requested me to thank you for the kind invitation, and to convey to you by letter the

congratulations of this Seminary on that interesting occasion.

We rejoice with you over a century's work in the great service to which your Institution has been consecrated. We recognise that your Seminary and our own are laboring for the same Master, and in the fraternity of a common Christianity, and we are glad also to recognise the efficiency and success that have been granted you. I am sure, however, that the pleasure with which you look at the good which the century's labors sum up, will yet be less than that with which you will anticipate the privilege of the service to be done in the hundred years which the new departure begins.

Permit me to express the hope and prayer that the favor of the great Head of the Church may continue to rest upon the Institution whose Centennial you meet to celebrate.

Most fraternally,

M. VALENTINE,

President of the Faculty of the Theological Seminary of the General Synod of the Evangelical Lutheran Church.

ADDRESSES OF CONGRATULATION

BY

DELEGATES

FROM

AMERICAN THEOLOGICAL SEMINARIES.

ADDRESSES OF CONGRATULATION.

REMARKS BY THE CHAIRMAN,

REV. JOACHIM ELMENDORF, D.D.

Before introducing to the audience the delegates from other Theological Seminaries, the Chairman spoke as follows:

A most impressive, and in many respects, a most significant fact—a fact that adds great dignity to our Centennial celebration, is the presence of so many eminent representatives of sister Institutions in our land.

They have left their important work, they have journeyed far to look upon and, I trust, taste our joy in these festivities, and to bring us their greetings. However pleasing authorized and unalloyed self-gratulation may be, its pleasure must be intensified by the congratulations of loved and honored brethren.

Without prolonging your glad anticipations, I will at once invite their words of congratulation.

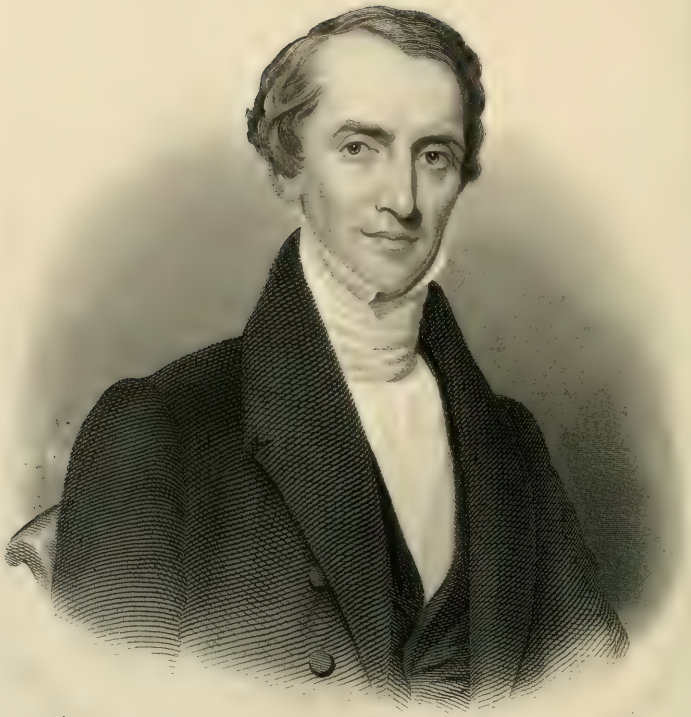
ADDRESS

BY PROF. W. HENRY GREEN, D.D., LL.D., OF PRINCETON, N. J.

Mr. President, Honored Fathers and Brethren:

I have been deputed by the faculty of the Theological Seminary at Princeton to bear their most hearty congratulations to this sister Seminary of the Reformed Church in America upon this auspicious occasion of her Centennial celebration. I am charged, Sir, to assure you of their profound sympathy with this Institution in its high aims, and in the noble work which it has achieved; of the deep veneration, regard and affection, which they cherish for those distinguished men who laid the foundations of this institution, and for those, likewise, who have perpetuated it until this day, and who have rendered such important service to sound Christian learning, and theological science, and to the advancement of true religion in our land and throughout the

world. We honor them for their steadfast adherence to the principles of the doctrine of Christ accepted by all Evangelical Churches; and I may be permitted in this presence to add, for their steadfast adherence to that Calvinistic faith which is set forth in those good old Standards which are reverenced alike by you and by ourselves. We rejoice in that body of faithful ministers of the Gospel, who from this place have gone forth to your churches and to various parts of our land and over the earth, to proclaim the glad tidings of salvation to men. We rejoice in the equipment of your noble Seminary, in its buildings, its library, its able faculty, its students and its endowments. We augur great things for you. We trust that this century of faithful work is an omen of what shall be achieved more gloriously and largely in the centuries that are to come. Who can estimate the value and meaning of a hundred years of the existence of such a central fount of truth and piety as this? One might as well try to calculate the worth of a hundred years of sunshine on this world, during which the sun has gone forth on its daily errand, shedding its beneficent rays over the whole earth, fraught with life, and with light, and with power. Here is an institution that has been shaping and moulding those who were to form the ministry of the Church, educating and developing their faculties, giving them insight into God's Word, giving them the power of handling and wielding the Sword of the Spirit, and sending them forth in the Church and throughout our land to preach the Gospel, to be each a centre of influence from which might radiate fresh power, and impulses be communicated, wave after wave, to which no limit can be set in time or space. It is appalling to think of the direct and the indirect influence, the continuous, powerful, extending influence of an Institution such as this. We rejoice too, Sir, in the permanence of character which has attached to this Institution, that character impressed upon it by its founders, of a firm adherence to God's truth, and a steadfast maintenance of God's Holy Word. In the Mother country there are those who, possessed of great learning, are using their learning and acumen for the advancement of critical opinions, whose tendency is to overturn the foundations of our faith, and to unsettle the hold which the great truths of religion have



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upon the minds and hearts of men. We rejoice, Sir, in the distinctness and power with which the principles of God's Word are here maintained, and that there are men here who are capable of gathering up these vast stores of learning by whomsoever accumulated, and of bringing together all the results of investigation that are anywhere made, and employing them wisely, leaving out all that is pernicious and holding fast all that is good. We rejoice that no countenance is here given to that so-called progress in Theology which means progress away from the truth and from the Bible; or any proposed remodeling of creeds for the sake of bringing in antiquated heresies or novel and unfounded speculations; and that no sympathy is felt with those uneasy spirits to whom nothing is stable and nothing settled. And for that reason, Sir, we feel a greater reverence for those who, at the very outset, so stamped the character of this Institution, and indicated the direction it should take.

And I may say, Sir, that Princeton takes a special interest in this Seminary, not only on account of its being a representative of a Church nearly allied to your own, and holding like Standards of the same faith which is common to us both, but on account of its proximity, and on account of the close and intimate relations that have subsisted between them. Propositions of union, drawn up in due form, were at one time laid before the authorities of the two Institutions, the effect of which, if concurred in, would have been that there would now be but one seat of learning instead of two, each having its own influence and usefulness. May I say likewise, Sir, that Princeton stands in very close relationship to New Brunswick, from the fact that both Institutions were planted with a common end in view, viz. that of preparing young men for the Gospel ministry. And this has never been left out of sight. In 1767 Rev. John Blair was appointed Professor of Divinity in Princeton College; and in the next, and succeeding years, the Synod of New York and New Jersey, which was then the supreme ecclesiastical judicatory of the Presbyterian Church, directed its churches to take up collections for the foundation and further establishment of this Professorship. The duties of this office were devolved upon the Rev. Dr. Witherspoon, when he was called to

take the Presidency of the College. Dr. Witherspoon was in intimate relationship with Dr. Livingston, and visited Holland, where Dr. Livingston was at the time, in order that they might confer with regard to education, and especially Theological education, as it was to be conducted in these two kindred Institutions. And, Sir, there are names which it would be wearisome to repeat, which show how closely linked our two Institutions and denominational bodies have been. Eminent men of Dutch descent, like Cortlandt Van Rensselaer and Cornelius C. Cuyler, held a conspicuous place among the Directors of Princeton Seminary. And such names as Milledoler, McClelland, and Janeway, show how the Presbyterian Church has reciprocated the favor and sent her sons to help forward the good cause here. Former Professors and students in this institution now occupy distinguished places in Presbyterian pulpits. And in like manner, Bethune, and others who might be mentioned, from Princeton Seminary, have been and are honored in the Reformed Church. In fact, Sir, we have no bars between our denominational grounds. There is no fence between us. Our ecclesiastical territory resembles those portions of the country where farmers do not think it necessary to erect lines of demarcation between contiguous fields, so that all form one vast region of waving grain, without any apparent division.

I have recently come, Sir, from an assemblage of young men in Princeton, representing 35 different Theological Institutions. 500 young men were deputed from these Institutions, the aggregate of whose students numbered many hundreds more. They gathered in warm and earnest council with regard to matters touching the kingdom of our Redeemer, and especially the great work of carrying the Gospel to the ends of the earth. It seems to me, Sir, that such a spectacle is an index of the progress which has been made since the origin of these Institutions. Contrast it with the time of feeble beginnings, when the early foundations were laid amid great difficulties and almost insurmountable obstacles, when there were few students, few Professors and limited courses of study. Consider the present multiplication of Theological Institutions, the enlargement of their curriculum, both in the range of subjects in-

cluded and the thoroughness with which they are treated, the large and efficient corps of Instructors and the vastly augmented number of students. Would not our fathers who planted the seed, have rejoiced beyond all measure if they could have seen what a noble growth has sprung from it? And how little there is to lead any one to apprehend that the Church of God is dying out, or that the Scriptures have a less hold on the minds of our people than formerly, or that the progress of the kingdom of God is sought with less earnestness and power.

It is my privilege to claim that I have some Dutch blood in my own veins, connected as I am by consanguinity with the Van Cleves, and by affinity with Dr. Selah Woodhull, one of the former Professors here. I was associated in my Theological education with a member of the well-known ministerial family of Woodbridge, and with a member of another family that is likewise honored here, as it is by all to whom the missionary cause is dear, Dr. W. W. Scudder having been a classmate of mine. It fell to my lot, after the death of the venerable Dr. Archibald Alexander, to conduct, during a part of the vacancy that ensued, the instruction of a class in a department for which I felt myself poorly prepared. In my emergency I looked for help to this Seminary. Dr. Cannon's "Pastoral Theology," embodying the experience of his long and useful life and matured reflections, had just been given to the world, and during my brief term of service that was the text-book in Princeton Seminary.

I extend to you, Sir, our most hearty congratulations, our best wishes for the future of this Institution, and our confident assurance that it will go on brightening and still brightening, and doing more and more nobly its work, until it shall no longer be necessary for any man to teach his neighbor, saying "Know thou the Lord, for all shall know Him from the least unto the greatest."

ADDRESS

By Prof. William Thompson, D.D., of Hartford, Conn.

Mr. President, Fathers and Brethren:

Hartford very cordially salutes New Brunswick. I regret, Sir, for several reasons, the impossibility of one of my associates, formerly in this Institution, being present on this joyful solemnity. Their hearts are with you. But while I regret this, I am on that account, my brethren, favored with a privilege which is beyond all price, to become personally acquainted and to shake hands with here and there a father and brother, whose name has long been familiar to my ears. It does not become me, Sir, as representing one of the smaller and younger institutions in the Congregational family, to occupy many moments of your precious time. In point of age we are intermediate, being older than three, and younger than three, Congregational Seminaries. There are some points of resemblance between your Institution and ours at Hartford, of which I am reminded by the papers which have been read, and the remarks offered by the brethren. One is the reference to the early struggles, the hardships, the discouraging circumstances attending the progress of the Institution from its commencement, to a comparatively recent date. I have thought with my brethren, that it might be that God trains institutions sometimes on the same principles as individuals, who are destined to do some service in His kingdom. Then I am reminded of another point of coincidence—the migratory character of the two Institutions in their early period. I am thinking of Flatbush, and New York, and New Brunswick, and possibly some other interior towns, and of the proposals made at different times to plant this Seminary with others. The same experience might be recounted with regard to the little Seminary at Hartford. Its location has been twice changed, and three times overtures have been made for its amalgamation with other Institutions, but we are at last upon tolerably sound and firm foundations. I do not know that these two Seminaries should be spoken of as characteristically enlisted in the work of Foreign Missions, but whatever Seminary slights or under-

values, that sacred cause can never take front rank in the training of ministers for the Lord Jesus Christ. Some statistical genius had the curiosity not long ago to ascertain which of the Theological Seminaries in our branch of the Church has sent the largest proportion of its graduates to Home and Foreign Mission fields; and to our great surprise and gratification, it was found that it was our own. We are under deep obligation, Mr. President, for the accession of two graduates of this Seminary, Drs. Riddle and Hartranft, to our staff of Professors. When they came to our ranks we were very feeble, and not long before that period, the question whether we should continue our Seminary was seriously debated. We gladly make public acknowledgement for the services which New Brunswick has rendered to Hartford in lifting us from that position to one of comparative strength and confidence.

We are connected with you by another link in the person of your esteemed alumnus, Rev. Graham Taylor, Pastor of our Fourth Church, and a Trustee of our Seminary. His arduous and fruitful evangelistic services have acquainted hundreds of fallen and neglected ones with the Gospel of Jesus Christ. Under his lead our students derive from city mission work both spiritual quickening and practical wisdom. We lately celebrated the Semi-centennial of our Seminary, which is just half as old as yours. We have had just half as many Professors of Theology and Biblical Exegesis as the Seminary at New Brunswick; we have received rather less than half as much money as your favored Institution in aid of needy students. In regard to the number of students connected with our Institution from the beginning, I hardly know how accounts would stand. Our number is about five hundred. There are in our senior class two young men by the name of Scudder, and soon they will follow in the steps of their venerated grandfather, their father, and I know not how many uncles, to the Arcot Mission. The Inter-seminary Missionary Alliance, to which allusion has just been made by Dr. Green, may be traced to two Institutions, as nearly as I am informed, Hartford and Princeton. Each independently, without any knowledge of each other's purposes and movements, took measures in regard to that association which has already proved fruitful of good, and

is prophetic of larger blessings in coming years. While the name of Dr. John Henry Livingston has been often pronounced before you by those who have read valuable papers during this Centennial festival, allow me again to suggest that that one name outweighs the largest donations which have been contributed to your treasury from time to time, to say nothing of his agency in establishing the Seminary, and in other ways promoting the kingdom of Christ. I refer to him as an illustrious example of that self sacrifice which is the distinguishing feature and glory of the religion of Jesus Christ. Adding to his vast labors of an extended parish the duties of a theological teacher, year after year without compensation, relinquishing half of his salary in New York, and patiently waiting without complaint for a series of years for the promised co-operation of the Synod, he stands forth as one of the countless illustrations of self-sacrificing devotion to the kingdom of our common Lord, which certify its heaven-born origin, and will serve as a more powerful confutation of all infidel objections, than any arguments known to the whole range of Theological Science. And may the influence of that precious name serve to mould and temper not only the character of the graduates of this Institution, but of all who aspire to be ministers of the Lord Jesus Christ.

ADDRESS

By Prof. Howard Osgood, D.D., of Rochester, N. Y.

I bear to you, Sir, from the Baptist Theological Seminary, at Rochester, our unfeigned, cordial congratulations on this your Centennial Anniversary. We congratulate you not merely that you are a hundred years old, but that here you have maintained the pure truth of the Lord Jesus Christ; here we have known a succession of men who have illustrated their teaching by their lives. Because their lives flowed out from personal contact with the Lord Jesus, their instruction was full of power. Christ was not to them the centre of a merely philosophical system, but the centre of truth for the heart, as well as for the head. They taught in accordance with your confession, not because it was an imposed confession, but be-

cause that confession represented what they had learned from the Scriptures.

From this Institution also we have seen going forth, year by year, men taught in that spirit who have been an honor to you, and to the cause of Christ, who have preached Jesus to the hearts of men, and commended Him to others by thier lives.

In the years to come shall not our emulation be, not respecting numbers or worldly success, but in striving to serve our Divine Redeemer more earnestly, faithfully, more intelligently and loyally. We hope that the next hundred years of this Seminary's existence—and may it exist till Jesus comes—shall see its great success enlarged, and by the grace of the Holy Spirit may it achieve far greater results than it has witnessed in the past.

We look back over your history and ours with great interest and thankfulness. Three hundred years ago, when William the Silent ruled in Holland, we knew each other, but there was a large lack of love between us, and we regarded each other as bitter enemies. But I thank God the day has come when the Reformed Church of Holland, of its own accord, sends its letter of invitation to Baptists, and Baptists accept it with none but the kindest feelings.

The debt which English Theology owes to the Church of Holland has not been sufficiently acknowledged. From the beginning of the seventeenth to the middle of the eighteenth century, Holland was the home of a long succession of writers who united fervent piety with the greatest attainments in learning. They were the instructors of many of the best minds in England. But many of these writers are now well nigh forgotten. Principal Cunningham in his lecture on "Zwingle and the Sacraments" brings before us a long list, an acquaintance with whose works would be quite a liberal education. But when, after the middle of the last century, Holland followed Germany in turning away from the Bible, your predecessors, faithful to the Bible, set up here the old standard of loyalty to Christ, and have maintained it manfully.

And I regard it as a marked advance on the common life of

loyalty to Christ, that, with Drs. Chambers and De Witt of your body, with Dr. Green of Princeton, Dr. Day of New Haven, and with brethren of other bodies, we have for ten years read together and discussed the meaning of the text of the Bible from beginning to end, and over and over again, and there is yet to be spoken the first sharp, unkind, unbrotherly word. We know each other as men of strong, very strong convictions, but under the teaching of the Bible we have learned that it is the liberty of the other man we are carefully to respect and grant, and when we learn that we are very sure to preserve our own freedom.

ADDRESS

By Prof. E. V. Gerhart, D.D., of Lancaster, Pa.

Mr. President:

The Reformed Church descended from Germany and Switzerland, to-day greets the Reformed Church descended from the Netherlands. I come from the provinces, from the Reformed Church in the United States, bearing salutations to the Church to which belongs the whole Continent—the Reformed Church in North America—in America, brethren; that is still broader. I represent, Sir, seven Synods—three German-speaking and four English-speaking Synods,—fifty-three Classes, eight hundred ministers, fifteen hundred congregations, and a membership numbering at least one hundred and seventy-five thousand. The reigning sentiment of this ministry, these Synods and this membership is that of positive sympathy with you in the thanksgivings and joys of this Centennial celebration.

Now, you and we speak the same language—at least in great part. In the sessions of our General Synod we speak the two languages, German and English, though predominantly the English. The majority of our churches now use the English tongue. In times gone by it was not so. In the Fatherland you were exclusively Dutch and we were exclusively German. Difference of country and difference of speech tended to make us conscious of our denominational differences; and when our

fathers migrated to this free land, that same differentiating force was perpetuated. Some years ago, however, you saw fit to drop the word Dutch in your title, and we saw fit to drop the word German, so that we now have nearly the same cognomen, except that you belong to America and we to the United States. And yet, Sir, there is not much difference between Dutch and Deutsch; it is only the little vowel "e" which divided us as to title. The Dutch language is better in Holland, and the German language is better in Germany; but on this American soil, at Lancaster as at New Brunswick, no less than at Princeton and Andover, Anglo-American speech is better and works to better purpose as to vitality, brotherly love and heartfelt, active coöperation in the service of Jesus Christ. After all, however, you and we have only fallen back on our original title; for in Europe you were the Reformed Church of Holland, and we were the Reformirte Kirche in Germany. Our fathers were a little jealous of each other after they had settled in this country. When the Coetus in 1793 resolved itself into an independent body, the fathers of the German Reformed Church did not wish to be identified or mixed up with you; so they called themselves "Hoch Deutsch," in order to be distinguished from you, who were called "Nieder-Deutsch." For in the German language there is no word for Dutch except Deutsch; but this word Deutsch is the derivative of *Teuton*, and the Teutonic is the common origin of Dutch, German and English speech

We have fallen back, then, on our original title, and I think it is wise, although there are some among you who differ from me in this opinion, and some among us who doubt the wisdom of the change. But English has in it for us more unifying force than either the Dutch or the German, especially on American soil.

Strong words to-day mean great things; strong words express heartfelt convictions. When I say that we greet you, it comes from my heart. I woke up, when I received the invitation from Dr. Van Cleef, to an historical fact of which I was indeed cognizant before, but it had escaped my attention, that the Seminary at New Brunswick is the oldest Theological School in this country. One hundred years of faithful service in the

education of an able ministry is completed. I rejoice that a Reformed Church—a Church bearing that title, stands in the vanguard of theological culture on American soil. Though it be Dutch instead of German, yet I do not forget that, streaming in the wind and nailed to the flagstaff of your ecclesiastical ship, floats the old precious banner of the Heidelberg Catechism, under which we, like yourselves, have been and still are sailing.

We followed, Sir, I am sorry to say, forty years later. Whilst in 1784 you resolved to establish a Theological Seminary and elected your Professor, we did not take that step until 1824 at the Synod of Bedford. The following spring we opened the Institution at Carlisle; and I must add, following in the wake of some of the brethren who have preceded me, we have moved a little oftener than you. From Carlisle to York, from York to Mercersburg, and thence to Lancaster. I rejoice, Sir, not that we have lagged behind you forty years, but that whilst we were loitering, you were in advance of us.

I honor the instinct of the General Synod of the Reformed Dutch Church, which resolved to extend invitations to so many Theological Seminaries of this country. You went on the presumption that you were in positive sympathy with those Institutions, and they with you. And that was not a presumption without a basis. Presbyterians, Congregationalists, German Reformed, Dutch Reformed and other bodies represented here to-day are differentiations of one original Reformed type. They are of one household, though they pronounce a different shibboleth. There are at least three types of Christian life and Christian apprehension in the New Testament. There are two strongly marked tendencies in the early Christian Church —Jewish-Christian and Gentile-Christian. There are at least two equally strongly-marked tendencies in the sixteenth century, Lutheran and Reformed. And so are there differentiations of the original Reformed type of faith. Though we vary, one life blood runs through our arteries. We have a common inheritance, and we cherish common devotion. When thirty to fifty years ago, we laid great stress on denominational differences, it was said that denominations were good; now the opposite tendency has set in toward union—I do not know whether or

not it is towards identification; and there is some disposition to regard denominational organizations as an evil. But, my brethren, I think there is truth in both. Unity involves diversity, and diversity presupposes unity. We have the word of inspiration for it, that as there is one body but many members, and all the members of that one body being many are one body, so also is Christ; for by one spirit are we all baptized into one body, whether we be Jews or Gentiles, bond or free, and have been all made to drink into one Spirit; for the body is not one member, but many. There are diversified "charisms" or gifts in the Christian Church, and diverse types in the life of Christianity. In the early Church each member, each type, had an office and a function; so I believe there are offices and legitimate functions to be fulfilled by the manifold working of that one rich Christian life which has organized itself into different Schools of Christian education and Christian culture.

Let me add that we have been linked together, the German Reformed and the Dutch Reformed, in the work of theological education. It may not be known to many among you that the second Professor of your Theological Seminary was of our body. Dr. Milledoler was born, bred and ordained in the German Reformed Church. For many years he was a pastor of a German Church, and was a member of our Synod. Tradition says that he was also the first choice for the chair of Systematic Theology in our Seminary. This is a link connecting us with your Institution. Mr. President, my heart moves me to say many things, but I forbear. Accept these few words of positive sympathy and heartfelt congratulation.

ADDRESS

By Prof. Samuel M. Hopkins, D.D., of Auburn, N. Y.

Mr. Chairman:

This is a day of congratulations, and I bring you the hearty congratulations and best wishes of the Auburn Seminary. And since the diocese of Auburn extends from Albany to Buffalo, I may say that I bring you the congratulations of the Presby-

terian Church in the northern, central and western part of the State of New York. At Auburn, we were not born quite as soon as you were, and consequently are not quite so old. We have yet to reach our three score years and ten. We therefore look up to you with a degree of deference and respect, and come in the name of our brethren to congratulate you on your venerable and vigorous and fruitful old age. Just a hundred years old! You are as young as Abraham was when he begat his first child. But you already have a numerous family; your sons are as olive sprouts around your table—a thicket of them—a whole forest. They rise up to-day and call you blessed. They overshadow you with their benedictions, and I hope also will load you down with their benefactions. We wish you many years of prosperity. You are young enough to go on and beget a numerous seed yet. If we could speak Dutch even as "she is spoke" by those who know nothing about her, we would say, "*Brunswick boven!*" I believe that means "New Brunswick forever." In the field covered by the Auburn Seminary, Sir, we have no sense of any diversity of interest between your Church and ours. We cover nearly the same ground; we lie down together like the lion and the lamb. Sometimes it happens that a part of the lamb gets inside of the lion. It is not very long since when one of the churches connected with the Classis of Cayuga made application to the Classis to be transferred to the Presbytery of Cayuga. They had made up their minds that their interests would be promoted by the transfer, and they applied to the Classis to transfer them to the Presbytery of Cayuga. And the Classis, with most praiseworthy liberality, made the transfer, and that Church was received within the limits of the Presbytery at a recent meeting held since I came away. I suppose it is quite immaterial to observe that it was in a moribund condition, and would take a vast amount of Presbyterian beef tea and nursing to bring it through; but I do not mean to insinuate that that has anything to do with the transfer. I may also mention to you, Sir, that a distinguished gentleman who was made Moderator of the Synod of New York at its last meeting, was not more than six or eight years ago, the President of your General Synod, Dr. John McClellan Holmes. He may have lost a little dignity

by coming into the Presbyterian Church, for when he was with you he was President, and now he is only a Moderator. We pass from one side to the other with very little difficulty, and it is not unfrequently the case that our esteemed brethren find it convenient to do so. Any one who gets a chance to go from us does not find it difficult to work in a "Dutch collar," and the same is the case when you come within our bounds. And some pass back and forth so often that we cannot keep account of them at all. We have no sense of diversity of interests whatever between you and us. We teach at Auburn Theological Seminary the same noble, closely articulated system of Theology, the Calvinistic, the Augustinian and the Pauline, which you teach here, under which all great struggles for civil and religious liberty nearly have been fought out to a triumphant conclusion. We teach the same polity which you teach here, the same apostolic order and the same apostolic succession that you do here. We subscribe to the same glorious symbols that you honor here. I do not suppose anybody will deny this, but if anybody does, tell him that he has two lacks, the lack of knowledge and the lack of charity.

ADDRESS

By Prof. Charles E. Knox, D.D., of Bloomfield, N. J.

The least and the youngest of the Theological Schools presents its congratulations and respects to the oldest and the most truly venerable of our Institutions. I come here, Sir, as the representative of our Missionary Theological School, to gather inspiration from your history, and from this occasion. We venture to have an existence, and we are inspired with Christian courage and Christian faith, because we see what you have accomplished after a long period of struggle. Out of the midst of the burden of many details and complications and entanglements, of diverse distracting duties in your original Faculty and Professors, you have come forth to this mature, productive period of life in this Institution, and in your Church. And since we are in the earlier period of labor in our young Institution, gathering from the beginning, and plac-

ing detail to detail, often embarrassed by our obstacles and difficulties, we look to you at this period of your history, and find new courage, new faith, and new hope in all our work. And what we observe, Sir, in this Institution and in the body which you represent, for our own inspiration most of all, is the beautiful harmony of sound learning, sound theology, and sound practical piety. Your learning has not run into rationalistic pride. Your Calvinism has not run into a mere dead orthodoxy. Your practical life has not become a mere dry human morality, nor a mere sentiment. We hope, Sir, by the grace and the help of God, in the pursuit of that same missionary object which animated your Institution here in the beginning, to attain to something of the same character, and to produce something of the same effect in the end.

Well, Sir, though we are yet young, I have been reminded of one thing since one of the brethren has spoken, whereof we may glory. For it is proper, I understand, for a Theological Seminary to take some pride and to feel some glory in the fact of having sent forth missionaries. We do with some regret, at the same time that we refer to it with honor, affect to say that we must take the palm for missionary graduates even from Hartford, inasmuch as *all* our students and *all* our alumni are *home* missionaries.

Mr. President, we stand with great respect in the presence of our brethren, the Dutch. I stand in healthy awe in regard to our ancestral relations, both in the family and in my unexpected work in New Jersey among the German people. The members of the Scotch family which I represent came to this country a century and a quarter ago from the north of Ireland. One of that general family, avoiding the Holland people, passed into Pennsylvania, but the Dutch captured him, and placed him in the Collegiate Dutch Church in New York. Another branch of the family, avoiding New Amsterdam and Fort Orange, passed up to Schenectady, and during their fifty years' progress through the Mohawk Valley one generation of them was also captured by the Dutch, and were made members of the Dutch Church in the vicinity of Canajoharie. My own father, John Knox, born the same year as the John Knox of Pennsylvania, afterwards escaped from the especial realm of the

Dutch people, and became a Presbyterian ; and now I suppose I am gradually coming around through the German to the Dutch again. Well, Sir, in looking over the history of the Newark colony, I have observed that there was a strong influence on the Puritans of that colony by the Dutch people. While the Puritans were ambitious to gain larger territory from the north, and to secure it from the Indians, the Dutch also had their eye on the tract, and although the Puritans thought them slow, the Dutch were too quick for them, and purchased the tract from the Indians, and also from the Proprietors of New Jersey. They poured in their population, and planted their churches from Hackensack at Acquakanonck, Totowa, Pompton Plains, Boonton, away over the Hamburg mountains, to the Minisink island. With the Dutch looking down upon us all along the line on the north, and the Dutch looking at us all across central New Jersey on the south, we have not ventured to be otherwise than orthodox.

And now, Sir, into the ancient colonies of Bergen and Newark has come an infusion of fifty or sixty or seventy thousand modern Germans. We are obliged to say, Sir, that their great learning has been touched too often with rationalistic pride, their Theology allied too often to a dead orthodoxy, their practical piety has become too often mere morality or admiration of nature. We join with your Institution, as well as with others among our German brethren, in effort to give them a pure ministry, a pure Church, and a pure Gospel.

Although my heart prompts it, it is not proper for me, representing as I do the youngest Institution, to prolong these remarks. There are others here who are to speak for older Institutions. Accept our most cordial and hearty congratulations, which we bring to the venerable Institution and to the Church represented here to-day. It only remains for me to say, Sir, that we extend a cordial invitation to the officers and members of your Synod, to the Faculty of your Seminary, and to all the friends here assembled to attend at our own centennial celebration, which will be eighty five years hence.

ADDRESS

By Prof. Henry A. Buttz, D.D., of Drew Seminary, Madison, N. J.

Mr. President, Fathers and Brethren :

I regard it as a great privilege to be permitted to stand in this presence, and to present the congratulations of Drew Seminary to the Seminary of the Reformed Church in America, on the occasion of its Centennial Anniversary. I will say to you, Sir, that in all the congratulations you have this day received, there is no Institution that greets you more heartily and sincerely than does Drew Seminary, in whose behalf I speak. We congratulate you on what your Seminary has done, not only in the great denomination to which it belongs, but also for its services to the cause of Christ throughout the entire world. We congratulate you on your noble founder, on your glorious history, and on the bright future which awaits this Seminary. There are many things you have accomplished of which we might speak, things you have done for which the whole Church has abundant cause of rejoicing. You have made rich contributions to Biblical Literature and to Christian thought. Your pious and learned Professors have, by their thorough scholarship and labors, made this Institution known throughout the Christian world. And most important is the service which your Faculty have rendered in their professorial labors, as instructors of young men for the ministry of the Son of God ; for in all parts of the world where men live, this Theological Seminary has its students preaching the glorious gospel of the blessed God. We congratulate you, too, upon the fact that this Seminary has maintained such a vigorous and loyal orthodoxy in the midst of the progressing skeptical tendencies of our age. We also hold these great doctrines in common with you, and I may add that the Methodist Episcopal Church is also the outgrowth of the Reformation. It was at a little meeting in Aldersgate street, London, when some one was reading Luther's preface to the epistle to the Romans, that John Wesley felt "his heart strangely warmed." This was really the starting point of our Church, the hundredth Anniversary of whose existence we celebrate this year. We remem-

ber with joy, that the old fathers of the Reformed Church were our fathers too. The legacy that has come down from the great Reformers is held just as loyally, and their lives esteemed just as highly in the Church to which I belong, as in the Church represented here to-day. We hold the great cardinal doctrines of the Reformation; Romans and Galatians, Sir, are our text-books as they are yours. We believe that in the Bible, and there only, are to be found the great doctrines on which the Church has rested in the past, and on which the Church is to rest in the future. We may differ, Sir, in some minor forms of interpretation, but there is one thing that we believe in common with the whole historic Church of Christ, that man is a great sinner, and that Jesus Christ is a great Savior. We teach and believe the great doctrines of grace, which have come down to us through the fathers of the Reformation. May I be allowed, Sir, in closing, a brief personal reference? There are times when the tongue refuses to obey the bidding of the heart; and that time is now. I stand in a place sacred to me, because I was permitted for a while to tread the halls of your Seminary, and to enjoy the instruction of its Faculty. Some of those noble men have passed on to their reward; but two precious names of the Faculty of that time are with you to-day, Dr. Campbell and Dr. Woodbridge. At their feet, Sir, I was permitted to sit, and from them to gain inspiration which has been with me until this hour, and which shall remain with me while life shall last. And to those noble men, and to this Institution, which received me so kindly though belonging to another denomination, I pay the most loyal tribute of my heart. God bless you, and God bless this Institution, and make it even more useful in the future than it has been in the past. And when the second Centennial shall have come and gone, may your students still be preaching the gospel in the ends of the earth, and the Reformed Church in America still be doing its work, more firmly established than ever.

ADDRESS

By Prof. George L. Prentess, D.D., of the Union Theological Seminary, New York.

When it was proposed, Mr. President, that I should represent the Union Seminary here to-day, the state of my health and the pressure of other duties led me at first to decline the appointment. "I cannot go," I said, although reminded how short the journey was, and wishing much to be present. But let me say now, that had I known what I was going to witness and what I was going to hear this afternoon, how deeply my whole heart and soul would be exercised and uplifted by the stirring memories and thoughts of the hour, a journey of a thousand miles should not have kept me away, and I am almost ready to declare that it is the best meeting I ever attended. Certainly, I never took part in a better one.

And now it gives me the greatest pleasure to bring to you the hearty greeting and congratulations of the Union Theological Seminary. While we honor you for your venerable age, we honor you still more for the example, during all these hundred years, of your steadfast devotion to the cause at once of sacred science, of a learned ministry, and of the faith once delivered to the saints. Your founder and first Professor, the venerated Livingston, was also, as you know, for more than a quarter of a century a leading pastor in New York. He became in that city a theological power, an institution, I might almost say; nor have I any doubt that, indirectly at least, his influence was felt in producing and developing the strong Presbyterian sentiment in favor of a more systematic training for the sacred ministry, which at a later day called the Union Seminary into existence. You were singularly favored of Providence in having such a founder. I have had occasion recently to look over his life. What a wise theologian he was! what a true peacemaker! how far-sighted, how patient and conciliatory, how full of apostolic zeal for Christ and the Church! God gave him, in uncommon measure, the spirit of power, and of love, and of a sound mind. Great men are wont to impress something of their own individuality upon the

institutions which they found. It was evidently so in the case of Dr. Livingston. His spirit has lived on in the Church which he reorganized, and in this Institution. And it is a spirit with which the Union Theological Seminary is, and has ever been, in the fullest sympathy.

We are in sympathy with you also in your loyal attachment to the great principles of the Reformed faith. You hold that faith as it is embodied in the Heidelberg Catechism—not to speak of other Standards of your Church; we hold it as it is embodied in the Confession of the Westminster Assembly. But we stand upon substantially one and the same theological platform. While there are diversities of gifts, there is the same Spirit. Never have I felt it more strongly than to-day. And in saying this I rejoice to include our Baptist brethren, and our Methodist brethren, from whose honored delegates we have just heard such truly fraternal, wise and Christian words. When you come down to the great vital and vitalizing truths of the Gospel, we all stand, I say, upon essentially the same platform. We are all one in Christ Jesus. We love and adore Him with our whole mind, and soul, and strength. We trust in Him as our atoning Lord and Savior. Our devotion to Him as our Divine Master is absolute and supreme.

As to differences of dogmatic statement, it seems to me they are far less sharp and positive than they used to be. An illustration of the theological teaching of Union Seminary has been given to the world recently in the lectures of my lamented friend—that model of the Christian scholar and divine—Henry B. Smith; and none have greeted the work with heartier praise and approval than eminent ministers of your own Church. Perhaps you are a little more conservative and emphatic in your Calvinism than we are. Possibly we are a little more progressive than you are. We have always sustained very close relations with our Congregational brethren, and the New England element, which ever aims to be in the vanguard of Christian progress, has been potential in shaping our history. Some of the most generous friends of the Union Seminary and many of its teachers have come from New England, or were of New England parentage. But you and we, I am sure, are of the same mind in this, that the framers of our admirable Con-

fessions and Catechisms were not infallible or inspired men; we do not claim that for them. Nor do we disagree in this, that since those faithful men lived, more than two and a half or three centuries ago, a great deal of light has broken forth out of God's Holy Word. We expect that a great deal more will break forth in the years to come. It will break forth upon the Churches of the Reformed communion, upon the Presbyterian Churches of every name, upon the Episcopal, and Congregational, and Baptist, and Methodist, and all the other Churches of Christ; and it will lead them nearer to Him and nearer to each other in Him. We believe, then, in being conservative, and at the same time in being hospitable to the new truth and the new aspects of old truth, which in the way of prayer and deeper study of the inspired Scriptures and richer experience, may be disclosed to us. If I do not altogether mistake the signs of the times, you and we, in common with all other Churches of evangelical Christendom, are coming to understand better the true relations of the present to the past, and of both the past and the present to the future. We see that while the principles of our holy faith are immutable, there is still room for a more perfect understanding of these principles, and for their fuller application to human life and conduct. They are not for a day, but for all time; and that is why they contain within themselves such endless power of growth and reproduction. Of this old faith of the Church one may say what a Greek philosopher said of the Sybil:

> "Not her's
> To win the sense by words of rhetoric,
> Lip-blossoms breathing perishable sweets;
> But, by the power of the informing Word,
> Roll sounding onward through a thousand years
> Her deep prophetic bodements."

Once more let me say how glad I am to be with you, and how greatly I have been refreshed and edified by the exercises of this memorable occasion. And now may the blessing of God rest upon this Seminary in the future, as in the past, rendering it a still richer fountain of sound doctrine, and of benign, saving influence, not to our own land only, but to all America, and to the whole world.

ADDRESS

By Prof. George E. Day, D.D., of New Haven, Conn.

Perhaps, Mr. President, the best thing I could do at this late hour, would be to express my hearty concurrence in the good and Christian utterances to which we have listened, and simply to say that in this *communion of theologians*, second only in importance to the communion of saints, we have no doubtful indication that the expected Millennium is drawing near. But my associates in the Theological Faculty of Yale College would never forgive me if I did not communicate to you distinctly their cordial congratulations on your long and honorable history, and on your present prosperity, and their best wishes for your prosperity and success in the times to come. In enjoying these admirable arrangements and this fellowship of believers, in looking at these completed buildings and at the choice collection of books which constitute your noble library, and in listening to the record of the liberal contributions within the last few years to your funds, it has been no small pleasure to me to think of some of the bonds which connect the two Seminaries at New Brunswick and New Haven. First of all and greatest of all is the common union with Christ, in which through the grace of God we all rejoice to-day. Your Saviour and ours is one. The Church which you love and whose extension and triumph you seek to promote, is the same Church to which we give our efforts and prayers. And so, over and above these denominational lines which separate us, is our common and indissoluble union in Christ. In your letter of invitation was the grand Dutch motto, which I rejoice this Seminary has adopted as its own, and which stands in large letters on the front of this pulpit to-day, *Eendracht maakt macht*, "Union makes Strength." May the strength of this Seminary and the strength of all Theological Seminaries ever be in the great union which is in Christ Jesus our Lord.

Reference has been made more than once—and in it we most heartily rejoice—to the firm position which this Seminary, and this body of believers have ever taken in the defence and maintenance of Christian truth. Standing side by side on the

same platform, let us never forget that there is also a duty, besides holding the truth, and that is to hold it in love. Let us remember that it is laid upon the Christian Church to *make progress* in the discovery, and exhibition, and application of that truth as it is found in the Scriptures. And let us fearlessly testify that further light is to be ever expected to break forth from the Word of God, and that we have a duty which pertains to us which never belonged to the generations which went before us, namely, to apply and adapt this truth as it stands in the Scriptures, to the living generation among whom our lot is cast. It is in the firm hope and expectation of this that we rejoice in the prosperity and success of this Institution and of all Institutions represented here to-day.

There is another ground of union which connects us more especially with the body of believers represented by this Theological Seminary. It is no secret that the hearts of all genuine New Englanders warm towards Hollanders and towards their descendants in the United States. More than two and a half centuries ago those witnesses for the truth and for freedom, whom we delight to honor, the Pilgrim Fathers, found in Holland a refuge from a persecuting Church and a foolish and despotic king. And when they embarked from her shores and crossed the stormy waves of the Atlantic, they remembered with gratitude the hospitable reception they had found in the Netherlands. Until the last that memory never ceased to live. Their descendants cherish it still. And it is to me a privilege which I gladly acknowledge, although your special denominational name has been changed, to meet to-day so many of Dutch descent, among whose ancestors in the Netherlands those exiles found a refuge and home for twelve years in Amsterdam and Leyden.

I will only add that Yale College has a right, second to no other Institution, to share in the memories of this joyful Anniversary. One hundred and twenty-two years ago there went forth from its nurturing care, in a class of forty-four students, on whom it conferred their first Academic degree, a young man, destined to become the first Professor and President of this Theological School, JOHN HENRY LIVINGSTON. His name, for more than a century, has adorned the Yale Triennial Catalogue,

and his memory it will ever be ours as well as yours to perpetuate and honor.

And now, may blessings rest upon this School of Sacred Learning. May its future be still greater than its past. When another hundred years shall have flown, and another generation shall commemorate its foundation and recount its history, may the successors of the representatives of these Theological Schools, who meet to-day in Christian love upon this platform, be able to congratulate the directors, instructors and friends of the New Brunswick Seminary, with even greater emphasis, upon their steady loyalty to Christ, and their faithful endeavors to extend and make triumphant the Kingdom of our common Lord.

SALUTATIONS

OF

RUTGERS COLLEGE.

POEM

BY

MRS. MERRILL E. GATES.

ADDRESS

BY

PRESIDENT MERRILL E. GATES, LL.D.

ADDRESS

BY

PROF. T. SANDFORD DOOLITTLE, D.D.

SALUTATIONS OF RUTGERS COLLEGE.

The Chairman prefaced the reading of the poem written by Mrs. Gates with the following remarks:

The kindly feeling and profound interest which are cherished by the Faculty and friends of Rutgers College for the Seminary of our Church cannot be overstated. Instead of attempting to declare these in my own words, when our time is so pre-occupied and precious, I bring delightful proof of them, besides that which we shall have in the words of President Gates and Prof. Doolittle.

These beautiful stanzas were written at the request of the Chairman of the Committee of the General Synod, and are read by their unanimous desire.

In spite of her expressed disinclination to have their authorship announced, we take the liberty of saying, because of the interest it will add and the joy it will give to you all, that the verses which I now have the honor to rehearse came from the heart, as well as from the pen of the lady who presides over the home of the President of our College.

"SEPARATED UNTO THE GOSPEL OF GOD."

Thou Lord of measured years, and that long sweep
Of years that roll unmeasured down the steep
Of Thine eternity;
Whose life as man filled out the perfect spheres
Of all Thy self-appointed, time-bound years,
To bless humanity;
Thou Lord of *these* long years, in time complete,
We lay their rounded cycle at Thy feet.
We give Thine own to Thee.

Thou, Lord, hast many an angel near Thy throne
Who loves Thy will, and, at Thy word alone
Will fly with swift wings fleet;
But yet the wondrous story of Thy Cross,
To souls cast down in bitter shame and loss,
No angel can repeat.

They, sinless, look upon Thy face above,
But only human lips can teach Thy love,
Thy love with grace replete.

O chosen messengers of God! No word
So rich in joy on earth was ever heard:
"Th' atoning work is done!"
With deep desire repeat this message sweet;
Desire, inbreathed by God's pure Paraclete,
To glorify the Son.
The world's lost men are waiting to be fed;
Ye speak of life in Christ the living Bread;
The Bread from heav'n sent down.

Ye separated ones! not separate
From pain and grief and sin, but consecrate
To helpfulness divine;
To vision of our Risen Lord, so clear
That other souls through you may draw more near,
And see His glories shine;
To take with simpler faith, more meekly wear
Christ's robe of righteousness, supremely fair,
Robe costly, white and fine.

Surpassing grace! By looking on the Word,
Our souls grow into likeness of their Lord,—
Jesus, the Crucified.
Beholding all His glory, we shall change
Into an image, fair and sweet and strange,
Of Him who for us died;
Be made like Him in pity; touched with grace
To speak again His precious words of peace,
The Word that shall abide.

Lord, let the century blossom into flower,
Thy grace unfolding with resistless power;
Bless this God-planted tree!
Give men with tongues of fire; give men who hold
The long-descended faith—like those of old—
Gift of Thy Spirit free!
Give open vision, give strong utterance sure;
And to the Father, Son, and Spirit pure
Shall glory ever be.

New Brunswick, N. J., October 27, 1884.

ADDRESS

By President Merrill Edwards Gates, LL.D.

I bring the congratulations of Rutgers to her sister Institution here in New Brunswick. Mine is but a home greeting among family friends; and this afternoon your interest centres rather in what is said by those visitors who are with us, whose voices are the voices of strangers, yet so clearly reveal the hearts of brothers. Yet no such occasion is quite complete without a word from our closest friends.

Make the case your own. Suppose that your sister, with whom you have lived in closest relations of daily intimacy, had been made the recipient of honors and congratulations, not only from her immediate friends and neighbors, but from distant cities in all parts of the land and beyond the seas. Suppose that after a day or two had been filled with such honors, you were called upon to add your congratulations. What else could you do than take her by the hand, and looking with level glance of cordial love into the eyes that you knew well, say to her: "My sister, you know my heart; you know that your success and honors are my joy." Such simple and sincere congratulations I offer to-day to the Theological Seminary, from Rutgers College.

A certain cynical definition of gratitude describes it as "the lively anticipation of favors to come." I should like to reverse so unlovely a definition, and, following what is just as truly a law of our nature, and insisting for a moment on the common derivation of "gratitude" and "congratulation," to affirm that no congratulations are so sincere as those which come from the friend who has the definite hope and confident expectation, that he is to be of assistance in securing to you the good results upon the prospect of which he congratulates you. Heartiest congratulations are those that spring from the liveliest intentions to give fresh grounds for congratulation. And for this reason the congratulations of Rutgers to the Seminary are most sin-

cere and hearty. We hope to have in the future, as we have had in the past, not a little to contribute towards the success of the Seminary; for every Theological Seminary is an instrument for the training, in the highest of the sciences, of liberally educated young men; and we furnish you with the men. Why, Mr. President, the Alumni of the Seminary are (with comparatively few exceptions, though among these few are some of our best beloved and highly honored ministers),—the great body of the Alumni of the Seminary are Rutgers men.

Can their Alma Mater forget or cease to love her own sons grown a little older? How could Rutgers College help rejoicing in the success and the joy of an Institution, whose life is the life of her own children?

As we have given you men in the past, so we do now, so we hope to do in the future. We claim as our own sons all but one man of the present Senior Class of the Seminary, several good men in the Middle Class, and all but one in the Junior Class. Of our best we have given you. Of our best we still hope to give you.

Indeed, there is, in the supremely ennobling nature of the aims to which a young man devotes himself when he chooses (nay, when he finds himself *chosen for*) the Christian ministry—there is, in the ennobling nature of the aim she has in view, in the inspiring views of truth to which his thought is continually directed, something that tends to make of him the very best. We expect *the best things* in morality, in studious faithfulness, in orderly, assiduous devotion to the intellectual work of their course, and in large-hearted manliness, of the men who are avowedly studying for the ministry; and we are seldom disappointed.

When a young man in his college course reaches the decision which leads him to a course of study in the Seminary, it is a matter of the deepest gratification to us, who are his instructors. However active and persistent a student may have been in the discharge of his duties, every Christian teacher must note, with the keenest satisfaction, the change that comes over a young man when he first learns to live, from day to day, in the vivid consciousness of his personal relations with a personal God. For this dawning and deepening consciousness we

watch with such earnest desire as only the Christian teacher, whose life is in his students' life, can know. We have watched the development of his intellectual powers. He has begun to see *law* in mathematics, and in the wonderful impression of mathematics upon the "stars in their courses," and the atoms in their groups, and the leaves in their growth. In the order maintained in nature, he begins to see the manifested Will of the God who made nature, and the "reign of Law" becomes to him a vivid reality. Then, as he reaches the higher studies of the course, and his mind is busied with the problems of metaphysics and ethics, he finds himself in a new realm, that of moral agents, who alone of all beings are gifted with the awful prerogative of the power to break law. He finds in history, in every system of jurisprudence with its provisions for crime and punishment, the evidence of an awful moral catastrophe, to which his own self-accusing conscience bears witness, and on which God's word throws the clearest light. And if there has before existed, or if there now springs up in his experience, a clear perception that there is in God's scheme of government a Divine Remedy provided for this dreadful evil, if he accepts this Divine Person as his Savior, if he consecrates to that Savior all his powers and hopes, what can equal the joyous satisfaction with which we see him turn toward the Seminary for the study of that "Queen of all the Sciences," Theology?

Our congratulations then, we hope, may be embodied in the men who by the gracious influences of the Holy Spirit shall be led to go from us to you.

And now, Sir, I have to congratulate you more definitely upon one point, and only one. And that is *not* upon the princely gifts of money which you have received. As your historian recounted yesterday the list of these benefactions, closing with the magnificent donations of more than half a million from Gardner A. Sage and James Suydam, we gave thanks that so many among the friends of this Church had learned so well the lesson of holding and using their money in a consecrated stewardship for the glory of the Master. And my word to you, friends of the Seminary who are here to-day, is: Give the money that is still needed; finish the noble work of endow-

ment and equipment which is now so nearly done; give as you are abundantly able to do; give until managers, students and professors shall cry, "we have enough for all our needs." None know so well as those who are engaged in the management of an educational institution, the need of money for the successful maintenance of the work of education.

But it is not upon the rich gifts of money which you have received that I congratulate you. The one point and only one on which I congratulate you is this, the "staying power," the "holding power," which the Seminary has shown during these one hundred years.

I have sometimes thought that if there is a work for which God especially designed a Dutchman; if in these days when race distinctions and characteristics are receiving such fresh emphasis from the history of our time, there is one office for which the descendants of the Hollanders as a race are especially fitted and designed by God, it is *sentinel-duty* in marking, *garrison-duty* in holding the posts to which their convictions have assigned them. Why, it has sometimes seemed to me, in the light of the history of the last three hundred years, that if God has a point to be *held* anywhere, His way has been to put Dutchmen there to hold it. Whether it was to hold a dyke against the ocean, and use the marshes thus redeemed to organize a commerce that ruled the world; or to hold civil and religious liberty for the whole race against the overwhelming legions of Spain, in the days when your Dutch fathers at the cost of "one hundred thousand martyrs," whose memory is recalled by the figures of blood on this banner, maintained by God's grace that purity of faith that made their Church "the lily among the thorns," whose white beauty shines on this same old banner; or whether the appointed duty was to hold, clearly defined and "shining with an inner light," in the teachings of their Theological Seminary for one hundred years, the "faith once delivered to the fathers;"—wherever this duty of "holding fast" has been assigned them, there Dutchmen have done it nobly.

What does it mean, my brothers, that to-day, as greetings have come to you from one and another, from almost every one of the Theological Seminaries of our land, without a dis-

Jas. Parker

senting voice, these letters and these speakers have told you that you have conferred a great blessing upon the world by maintaining for a century, unchanged, the clear, definite faith of the Reformed Church?

These are sincere and truthful men. They mean what they say.

Does not their testimony teach us that the great need of our time in matters of faith is not change, but a clearer, more perfect conception of that truth which does not change?

Let our younger brethren who are to preach take special notice of this. There is to be progress; but if it is true progress it will be toward God, and along those never-deflected lines of light and glory in which the living God has revealed himself to man.

Be not discouraged then, my brother, if you do not find in your conceptions of God those "changes" which the "demands of the times" are said to require.

The true source of light for the Christian must ever be the prayerful contemplation of Him who is the Light, as revealed in His Word. Feel no anxious responsibility resting upon you to "develop originality;"—to have a new theory to propound and defend every six months. Truth does not change. Fear not the charge of steadfastly upholding well-proved truth. For, in the midst of the noisy clamors and the hurried changes of our exciting times, it often happens that the sneer against an Institution which holds steadfastly to a fixed truth, "It stands still," within a few fleeting years, as one after another the new theories have fallen into oblivion, changes into the ringing cry of admiration which greets our Theological Seminary to-day, "It still *stands!*"

ADDRESS

By Prof. T. Sandford Doolittle, D.D.,
Representing the Faculty.

One of the most impressive and memorable scenes recorded in history was exhibited in the visit of Balkis, the Queen of the South, from Arabia, to Solomon, King of Jerusalem, when at the zenith of his splendor and power. The illustrious

Queen, and the still more illustrious King, had descended from the same great patriarch, Abraham ; the first through the line of Ishmael, and the second through the line of Isaac. And thus their respective peoples—the Arabians and the Israelites —were intimately related by ties of blood, by kindred religious beliefs, and by common national traditions. It was eminently fitting, therefore, that the Queen, attended by a brilliant retinue of courtiers, should lay her salutations along with gifts of gold, spices and precious stones, before the throne of Solomon, in recognition of his wonderful achievements, such as the erection of the costly Temple, the establishment of imposing forms of worship, the ordinances of a magnificent court, and, above all, on his attainment of unequaled human and Divine wisdom. What a picture of Arabia the Happy, and Jerusalem the Golden, joining hands in reciprocal greetings and firmest friendly alliance.

Now, may not that beautiful scene be adopted as the type and prophecy of the one which is here and to-day enacted? The Theological Seminary of the Reformed Church, and Rutgers College, both trace their origin back to the same revered Dutch ancestry ; and both loyally cherish the memory of the intelligent and self-sacrificing piety of that ancestry, as expressed in the upbuilding of these two Institutions for the one common object of providing our Churches with a learned and efficient ministry. You of the Seminary have maintained, let us grant, your native theological blood and ecclesiastical organization quite untainted by any foreign admixture ; you are, to speak figuratively, in the more direct line of descent from Isaac ; and are therefore the purer, truer, bluer, and more redoubtable children of Israel. We of the College, originally called Queen's, making us, you see, identical with the Queen of Sheba, for possibly, according to the New Revision, Sheba may mean New Jersey, have become by our concubinage with secular literature one degree removed from the genuine and sacred stock. Nevertheless, we still claim Abraham in all matters of sound theological doctrine for our father ; but in the matter of literature—which is the handmaid of true theology, named Sarah—we own Hagar for our mother ; and so in a certain sense are Ishmaelites, but Ishmaelites of the best

description, like those who dwelt down there in Arabia, which, on account of the fertility of its soil and the urbanity of its citizens, was distinguished as Arabia Felix, or Arabia the Happy.

Well, then, when the Seminary makes this august display of its century's growth, of its historic prestige and progress, of its just fame for wisest and invaluable teachings, why should not the Faculty of the College be present to burn a little incense, nay, if you like it, a good deal of incense, in the way of rendering your glory still more fragrant and agreeable? Indeed, our relations have always been so vitally and advantageously interwoven, that we can never recall our past without involuntarily blessing you, as we trust you cannot recall yours without in turn blessing us. As some fortunate husband begins with exuberant joy to felicitate his better half on her happiness in heiring a rich estate, but sometimes gets a little confused, and actually ends in felicitating himself quite as much as her; so when the College sets out to review the historic glory of the Seminary, it is in danger of concluding with a story of its own glory, inextricably interblended and shining with it. It is, for example, a great satisfaction, doubtless, to numbers of your alumni, as it is to me, an alumnus of both Institutions, to remember that it was in the lecture courses of Rutgers College where they first learned to know and esteem many of your Professors, who used to render royal services in teaching, yet without pecuniary compensation, for the sake of the Church which they loved so well, and of advanced learning, to which they were equally devoted.

And in perpetual commemoration of this, we daily hail, as our successors will also hail, the noble countenances of some of these Professors (we hope yet to have them all) as they look benignly down upon us from the walls of our own Kirkpatrick Chapel.

Although the official bond of connection was sundered in 1865 by the united action of our Trustees and the General Synod, making each Institution independent of the other, nevertheless the living current of spiritual fellowship and cooperation still flows on, as is evinced on every Lord's day in the College Chapel, where your Professors unite with ours in

preaching the everlasting truth to your students and ours, gathered into one and the same congregation.

Nor are there wanting other signs of oneness in interests, benefits and life. If we congratulate you on the possession of dear old Hertzog Hall, we must pause to rejoice for ourselves in the fact that our young men, while on their way to the pulpit, are welcomed there to its ample accommodations, at charges so merely nominal as to be almost gratuitous. If we congratulate you in having the well-appointed James Suydam Gymnasium in your grounds, we are also glad that the privilege is accorded to our classes of engaging in physical training therein, and of acquiring some of the sinewy graces of a muscular Christianity. If we most of all felicitate you on being the proud custodians of the noble Sage Library, we, too, are made happy by the assurance that its 36,000 volumes offer to our Professors and pupils, as well as your own, the freest and fullest acquaintance with whatever is noblest in the thought and most inspiring in the words of all other sages in every generation of the past.

Nor are you without some compensating advantages derived from us. Doubtless it will happen in the future as it has happened in the past, that the elect youth from our classes shall be the ones to compose almost entirely that annual procession of the Sons of the Prophets, who go up to your "Holy of Holies" to hear the oracles of God there expounded, and to behold the Shekinah of the Spirit there unveiled in new interpretations of perplexing texts, and in new solutions of mysterious providences. Doubtless, too, many of the sons of Rutgers, after becoming sons of the Seminary, will pass on to the churches in order to carry forward the good work of raising up other men, and richer means by which to foster and enlarge the usefulness of us both.

Nor is it to be forgotten that the significance of all this community of purpose and harmony of feeling chiefly consists in this, that each of us is contributing to the welfare of our beloved Zion, and to the honor of our adorable Redeemer—Christ its head. Shall not then our joint and rallying cry ever be, All hail to New Brunswick, gracious mother of ministers! Or, to change the figure, All hail to New Brunswick, our

denominational mountain top, where the Seminary acting as Aaron on the one side, and the College acting as Hur on the other, shall unitedly upstay the hands of Moses, symbolizing the Church between them, while the fierce battle against the Amalekites of sin and ignorance rages, but rages victoriously for the right, in the great world below.

May our mutual prayers and gifts, our respective expositions of scripture and science, our struggles and triumphs, be ever so inter-blended and so prolific of far-reaching and happiest results, that others shall say hereafter, as they have said heretofore: "Behold how good and how pleasant it is for brethren to dwell together in unity!"

SALUTATIONS OF HOPE COLLEGE,

HOLLAND, MICHIGAN,

AND OF THE

COLLEGIATE REFORMED DUTCH CHURCH,

NEW YORK CITY.

ADDRESS

BY

ELDER A. V. W. VAN VECHTEN, ESQ.

ADDRESS

BY

PROF. CHARLES SCOTT, D.D.

ACTING PRESIDENT.

ADDRESS

By Elder A. V. W. Van Vechten, Esq.

Representing the Collegiate Church, New York City.

Mr. President, Ladies and Gentlemen :

It is with very short notice that I have been permitted to say a word after the enjoyment of these pleasant exercises. My fathers and my brethren here should answer as well as I, and before me ; but since I have been called first, I do not hesitate to stand up in this place and on this day. I have been here yesterday and to-day,and have enjoyed myself thoroughly. I never was in New Brunswick so long, or enjoyed myself all the way through as much in any meeting, at least in a meeting of the same sort. The Collegiate Church is closely allied with this Seminary. Dr. Livingston was one of the pastors of that Church. We have heard from Dr. Gates to-day some traits of our early settlers. It is said that the Dutch people and the Dutch Church are apt to stand still. Sometimes the Collegiate Church is said to stand still, and to be too conservative, but it has stood two hundred and fifty years and more. It has been very kind in a great many directions. It has contributed to the Professorial chairs of this Institution, and it has tried to assist the cause of the Dutch Church everywhere. It has on its mind and heart this Theological Seminary, knowing that it is the place where the ministers are trained upon whom the Church must rest for security. Our sympathy is with this Seminary. We desire the Professors to be in every way supplied with means, and in every respect to lend our aid, but we cannot do everything. Applications come from every source, but you will never find us behind in any matter that relates to the Collegiate Church. My time is short, and I have no doubt that others of my colleagues wish the opportunity of saluting you. While we live, we who have belonged to the Dutch Church so long, can

never find principles better or stronger to rest upon than those which have been the established principles of that Church. None more clearly point the way to God, and we will rest upon them now and forever.

ADDRESS

By Professor Charles Scott, D.D.

Mr. President:

It may be wrong to occupy your time upon this occasion, but under the circumstances I must ask, and I know that my brethren will grant, a few minutes indulgence.

But little allusion has been made to Hope College in connection with this Seminary, and I wish to bring it forth, and have it take its proper place in these Centennial exercises. Dr. Crispell this morning, in most fitting words, delineated to us the history of the Western Theological School, until he seemed to write an epitaph over its grave. Whatever may be the effect of that history upon you and upon others, to him and to me and to many, it has been an occasion for deep pain and sorrow. Every fruit and every flower has there been planted; all the heart work and all the brain work in that vineyard of the Lord and of the Church, has been done in the spirit of self-sacrifice and devotion; and at last our labor *must* bring forth precious results. Although a chaplet be laid as it were upon the tomb, and although there may be sprigs of dark cypress therein, yet there is interwoven a garland of sweet smelling flowers. I remember reading an incident of old, that when the myrtle was laid upon the brow of a fallen athlete, and when they thought him dead, he rose and stood up, and said: "I will wear this myrtle through a noble life." Our Theological School is not dead but sleepeth. Yesterday when we commenced this Centennial celebration, theological instruction at Hope College was resumed, in fact, and we commenced a Centennial of Western progress; and when another hundred years is passed, a sister Seminary will take her place by the side of this in the glorious history of our Church.

But I do not stand here for this purpose; I will lift my head

as it were from the stony pillow and see the ladder set up, with God and heaven at its top, and the angels descending upon our Bethel with only blessings. It is good for us to be in this place.

Mr. President, when I was young, when I was strong in hope, and in my first-felt consecration to the gospel of Christ, I lived far away at the feet of the Professors of the Seminary at Columbia, South Carolina, and I received from them the teachings of the Presbyterian Church. They had persuaded me to choose the ministry of God, but I turned my back to their influences, passed also by the open doors of Princeton, and like that man, (pointing to the portrait of Dr. Livingston,) with nothing but Scotch blood in my veins, but led on by devotion to the Netherlands and their history, I followed the providence of God, and, counseled by Dr. Demarest, gave myself to this Seminary and to a ministry for life in the Reformed Church. You may understand why, from that day, I have so well loved this School of the Prophets. And now, from a home just as distant in the West, I come again, not merely as the representative of its College, but personally in my own name, with warmest feelings, to express my love for that same Seminary of my Church. I stand here also as the *only* representative of the West. From over those Western plains, from beyond the "Father of waters," and the Rocky Mountains, to the "Golden Gate," I come to bear chains of love which bind so many children to this their spiritual Alma Mater.

I look upon this building, and there are so many things that are familiar to me, these external walls of Zion, this steeple lifting its top towards heaven, and these surroundings, that there is no sanctuary in the world so dear to me as this. I look upon these portraits around; their lips are now cold in death, but some of them once spoke golden teachings to my heart, and they sank down to dwell there forever. There is one thing, however, with which I was not familiar in former days; it is that flag of the Netherlands behind me. *It* reminds me of my home at Holland; and with that flag in my hand and with those sons of Hope around me in this Church, and there are many of them here whom I love, I come to bring you the greetings and congratulations of our Western College.

If Rutgers has had its long and intimate connection with the Seminary in the past, there is nothing in God's providence of deeper significance and more inwrought into the Church for the future than is the history of that College. In a few brief words let me say why it is so vital and so deep. Once I heard the venerable Dr. Van Raalte, in an evening conversation, relate the tearful history of the Holland immigration to this land in which they now dwell. He told how they left the loved homes of their fathers, and the fair surroundings of the Netherlands, and suffered in the forests of Michigan. I can repeat almost his very words: "Our deepest anxiety was for the ecclesiastical connections,and the educational needs of these immigrants. Oh, it was upon my heart as a leaden weight, for I so felt my responsibility before God. One of my first missions was to the Theological Seminary at New Brunswick. I listened to the teachings and conversations of the Professors, saw the workings of their heart, and understood their love to God and their devotion to His truth. I blessed my God that I there found the faith of my fathers—the historical Church of the Netherlands—and because I found it, and I loved it, I determined to bring the immigrants into intimate connection with the Dutch Reformed Church of America." Well did Dr. Van Raalte fulfil that promise. When he went home he gave all his attention and efforts to bring about such a connection of the churches; he succeeded, and among the last prayers of that good man's life was this, that in the providence of God the Holland congregations might ever dwell in love and peace with our American Reformed Church. Palsied be the hand that sunders those golden chains, and takes that immigration away from the historical faith of their Fatherland. Van Raalte's next effort was to build up Holland Academy, and the only purpose of that Academy was to bring the youth of Holland immigration within this Church, and under the teachings of its valuable denominational Schools. When Holland Academy was founded, its first principal went from New Brunswick; himself and his two assistant teachers, Thompson and Van De Wall, were graduates of this Institution.

When Dr. Phelps organized Hope College, in 1866, he gathered around him, as a Faculty, Oggel, Beck, Crispell, and

Scott, and everyone of them will be found upon the catalogue of our Theological Seminary. And when you look over the names of the College Council, from first to last, it will be found true to-day as it ever was true, that a majority of its members went forth as the ambassadors of the Lord Jesus from the same School,—yes, with the stamp and impress of the New Brunswick Seminary. From first to last the connection has been most intimate, and I may say to you, that if God ever smiles upon that Western College, it is because He means to smile upon the old Seminary of the Reformed Church. It is sometimes said, and I am afraid too truly said, that at Princeton, and Yale, and Rutgers, and other Christian Colleges in the East, Theology has lost its power, and the highways of life most open to the students lead elsewhere than into the kingdom of God. This feeling, and this disposition to enter other callings, increases from year to year. Sometimes we tremble lest our young men in the East think of anything else rather than of consecration to God's service. Now let me say that in the West, amid the surroundings of Hope College, Theology continues as the crown of scholarship. The first thought and the first prayer of every Christian father and mother is that their sons, and their son's sons, shall grow up for Christ and his Gospel; and if it be God's will that they shall consecrate themselves to His holy ministry. That is the spirit in which Hope College was founded and is conducted, and ever will be. Let me say further that even if a Theological School be again established there, it will not only supply the West with ministers, but the supply of young men will be so great in the end that it will fill the vacancies of the East; and just in proportion as this love and work of God grows up in the West, just in that proportion will our whole Zion break forth on every side. Hope College in the future will be one of the main supports of the old Theological Seminary of our Church; and whatever be its history in the future it will raise up a standard in Zion. We mean to stand faithful to the truth, and to come to the help of the Lord, to the help of the Lord against the mighty.

Years ago I came to this School, but oh, how different it is to-day from what I saw it then! Fathers and Brethren, I

understand the Dutch Church. There is not one link in its history, there is not one step in the progress of this School unfamiliar to my mind. God has been with it always; and now, whatever be your hopes for the future, I know that a hundred years from to-day, with your faith and your purposes continued, it may be said in the language and in the spirit of Joshua: "Not one thing hath failed of all the good things the Lord your God hath spoken concerning" this School. "Be strong and of good courage," and "go forward." We have raised among the Hollanders and Churches in the West enough to complete a Theological Professorship, about $23,000. With such a spirit, my friends, within the next sixty days you could raise $50,000, and when that consecration is made and that spirit is manifested, there will be no debt and no want in the old Theological Seminary of our Church.

REPORT

OF THE

COMMITTEE ON ENDOWMENT

WITH ADDRESS BY

Rev. Mancius H. Hutton, D.D.

THE MINISTRY OF THE PAST

AND OF THE FUTURE.

BY

Rev. Francis N. Zabriskie, D.D.

REPRESENTING THE ALUMNI OF THE SEMINARY.

PRAYER

By Rev. Cornelius Brett.

Our fathers' God, our God and Father, for the sake of Jesus Christ our Savior, Thee we invoke to-night. We praise Thee for the fulfilment in all ages of Thy promise made to the Holy Church, "Instead of thy fathers shall be thy children." Fulfill it in this generation also. May the children of this generation become "Princes in all the earth," and if any show the old nature of the supplanter, give unto us the experience of Bethel, where we may see Thee in Thy glory, and the ladder which reaches from earth to heaven. Give us to see Thee face to face, as at Peniel, and to wrestle with Thee, that we may become princes of the Lord, having power on earth to prevail with Thee for Thy Church and for the world. We thank Thee for this ancient Seminary. We thank Thee for all that has been accomplished by it in the past. Not by chance, but by our Father's goodness came all the benefactions into its treasury. By His goodness came these faithful men inspired by the Holy Ghost, to teach and to preach among us. For them we praise Thy name. For all the company of disciples who, after sitting at their feet for a term of years, have gone forth to proclaim the everlasting Gospel, as ministers at home and as missionaries in distant lands; for all who, having done their work, have ascended the mountain with their Lord, to be seen no more on earth; and for all those who are doing Thy work to-day we thank Thee. Oh inspire us all with Thy Spirit, to send abroad Thy light and truth, and let us take up our parable and prophecy, because the Lord has touched our lips as with a coal from Heaven's own altar. Oh Lord Jesus, be Thou the Redeemer of our souls. May this Church boast that it is her only comfort in life and death, that we are not our own, but belong to our faithful Savior Jesus Christ. Oh grant to reveal unto us the depths of our own depravity, and show us not only how we may be saved, but reveal unto us the blessed assurance of hope in the Lord Jesus Christ. Grant to each one of us precious promises for the future, and an assurance for the living present. May this lead us to lift our voices in continuous thanksgiving to Thee, and to let our light so shine before men that others may glorify our God and Savior, the Lord whom we serve. May the future of this Institution be well assured. May Thy servants who now lead these disciples, be again filled with Thy Spirit. May the enthusiasm of this occasion so inspire them, that with the power of Thine own might they may go forward in all the years to come. And may the students

entering and graduating from these classes continue still to praise Thy name and preach Thy glorious Gospel. May our beloved Church stand firm and true in the future as it has in the past. May glorious things be spoken of our Zion, the City of the Living God. May this assembly be blessed. May a double portion of Thy Spirit be poured out upon our meeting this evening, that every heart may be filled with Thy presence and with Thy praise. We ask all in the name of Him who has taught us in all our prayers to say: Our Father who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever. Amen.

REPORT.

The Committee appointed by the last General Synod to prepare a plan for the completion of the endowment of the chairs of the several Professorships in the Theological Seminary, and to report at the Centennial celebration in October, 1884, respectfully present the following Report:

There are three brief but important facts, which entirely determine the direction which this report shall take.

1. There is but one Fund in the custody of General Synod from which the salaries of three of the Professors can be derived. This is known as the "Permanent Seminary Fund." According to the last report of the Board of Direction, this is only $133,507.16.

2. The Synod, by repeated deliverances, has declared that the salaries of these Professors should be $3,000 each, and that "this amount is no more than just compensation for the services rendered, and no more than is paid in other Institutions of a similar grade." (See *Min. Gen. Syn.* 1881, p. 752; also 1879, p. 274, and 1880, p. 556.)

3. For the payment of such salary to the three Professors whose chairs are still unendowed, an annual income of $9,000 is required. In addition to this, if the salary of the newly appointed Sage Professor is to be raised to an equality with that of his colleagues under this arrangement, $500 more will be required. For the production of this income of $9,500, at 5 per cent (which is the highest rate that can reasonably be depended on), there is required a principal of $190,000.

4. It follows that the amount absolutely needed to complete the endowment on a just and permanent basis, is the difference between the Fund now in hand ($133,507.16) and the full Fund required to afford that just compensation which Synod after Synod has affirmed should be paid to our Professors, viz., $190,000. This difference is $56,492.84, or in round numbers $60,000.

The question on which your Committee are to report is, By what method, or methods, can this amount be procured? Almost nothing has been as yet done to secure the desired result. The Board of Direction report as in their hands as the "Centennial Seminary Fund" the meagre amount of $642.19. Some time since a Committee was appointed to endeavor to complete the endowment before the arrival of this Centennial Day. But just at that time an earnest effort was begun to complete the endowment of Rutgers College. Not to interfere in any way with that effort, the Committee of Synod postponed any action on behalf of the Seminary. Practically, the entire work is still before us.

Your Committee would offer the following suggestions:

In the judgment of your Committee the time has come for this work to be properly accomplished, as it has been done in other branches of the Church. As was indicated in the historical statement to which we listened last evening, the measure of endowment already achieved in our Church has been by aggregating small subscriptions. Until recent years, when the princely donations of Messrs. Suydam and Sage were a most happy innovation, the Church was canvassed, and subscriptions of over $5,000 were rare. Most of them were much smaller. In almost all Seminaries in other branches of the Church the chairs have been endowed by wealthy *individuals.*

There seems no reason now why the work should not be done among us in the usual way. God has blessed many of our laymen with large wealth and large hearts. There is not a cent of endowment on the chair of Church History, and it is the only chair at present unnamed. Here is a large opportunity for a wise and wealthy man. Who of our laymen will follow next in the steps of those noble benefactors whose names were just mentioned, and will give $60 000 and his name to the Professorship now filled by Dr. Woodbridge? Or, if too modest to give his own name, there is still available the suggestion already thrown out, that the chair should bear the honored name of Dr. John H. Livingston.

This action would free the Synod at once from all present embarrassment, because the present Permanent Fund of the Seminary would then be adequate to fill up the remaining

Professorships to the full amount named by Synod as but just and right. Besides, it would be a fitting testimonial to the senior Professor of the Seminary, who so faithfully and so brilliantly has served the Church in his office for a quarter of a century that he should be relieved of all anxiety, by seeing his personal comfort securely and adequately provided for.

2. A Committee has already been appointed by the General Synod for this very purpose of raising funds, and has been authorized to employ an agent for that purpose. Your Committee recommend that it be the sense of this meeting that the Committee proceed at once to work, and that we, collectively and individually, promise them all aid and furtherance in their undertaking.

All of which is respectfully submitted.

MANCIUS H. HUTTON,
Representing the Committee.

ADDRESS

BY REV. MANCIUS H. HUTTON, D.D.

If the evening were not so far gone, I should like to speak at length of this matter which burns in my heart. There are three points on which I would be glad to enlarge with all the force of which I am master. It must not now be done, but there are three considerations which urge to some such action as is recommended in the report of your Committee.

In the first place it is *just*. The Church promised these Professors that they should be put in a position where they should be freed from anxiety. As pastor of the families of most of them, I can say of my own knowledge, what they cannot say, that we have not fulfilled the expectations we justified them again and again in entertaining. There is not time now to explain, but what some have thought to be elements of pecuniary strength in their position, are really elements of weakness. I should like to push home the thought of the justice which we owe our Professors, and to leave to stick, and to sting where it sticks, the sentiment that there is nothing in this round world on

which God's curse lies as it does on injustice. There is no one on whom His Word seems more severe, than on the man who will not keep his word, although he has "sworn to his own hurt."

In the second place something might be said, not only of the justice, but of the *advantage* of completing the endowment. The power and influence of our Seminary, of which we who are alumni are so proud, have received this day many magnificent compliments from our visitors. We hardly realize how it would increase that power, if our Professors were placed where they would be entirely free from worldly anxiety. To do its most effective work, the mind must be serene and undisturbed. The noblest study of all the historic centuries has been done in the quiet cell of the scholar, who was lifted above the fretting anxieties of daily care and daily bread. It is in still air that the flame leaps highest to kindle the torches which are held out to be lit at it. Dear brethren, even if it be not the happy lot of all of us to be lifted free from the entanglement of cares, at least let us make sure, for their own sake and for the Seminary's sake, that our Professors are set free.

Lastly, a word might be said, not only of the justice and the advantage, but also of the *practicability* of the endowment. We are able to do it. We are in a different condition from that of the days when the earlier Fund slowly and painfully accumulated; and a "word in season" might be well and properly spoken in the ears of the younger, and as yet not wholly developed, Suydams and Sages of the Church. Besides, the old fountains are not yet dry. We have heard at this Centennial of how our early ministers gave from their meagre salaries, and so the Fund slowly grew. There still abides in the Church, in quiet parsonages in country parishes as well as in those of the cities, that same spirit of the fathers, which did, and suffered, and gave so much for the Seminary. Look at what our Holland brethren have done in these late months!

But I must not speak longer. If the heart is in us to *do*, when the Committee, through its Agent, comes to our rich men and to our churches, we can raise that money. These three considerations which have been but indicated now—justice, advantage, ability—I am persuaded have roots which run deeper than all of us think or realize."

THE MINISTRY OF THE PAST AND OF THE FUTURE.

Venerable and Sacred Alma Mater:

With a love and gratitude beyond all these who have conspired to do you honor, your sons salute you to-night!

I venture not to speak of that cloud of witnesses who have gone within the veil, and received their license to preach in the speech of Paradise. Though dead, they yet speak—for themselves and for you. They speak by their written words, by their deeds which can never die, by their high and holy examples and secret but pervasive influence, and by the lips of their spiritual children whom they called and sent forth to continue their work on earth.

We who are alive and remain, come up to this twice-Golden Wedding of Letters and Religion, whom God joined together one hundred years ago, and whom may man never put asunder! We come as children. Yes, as grandchildren and great-grandchildren—for there are here to-day ministers whose ancestors for three generations were alumni of this Theological Seminary. We come to express our affection, to renew our fealty, and—if we have won any little successes in our work—to lay our laurels at your feet. We come from all over this broad land, and from lands unopened to civilization and almost unheard of one hundred years ago; from metropolitan pulpits, from mission chapels, and from secluded parsonages among the green fields of the country; from Professors' chairs and secretaries' desks, and students' libraries, and editorial dens.

Some have the weight of many years upon their shoulders, and the snows of many winters on their heads; they knew and walked with your first-born sons. They were the witnesses of your early struggles when the cruse of oil and the barrel of meal were low, and of your discomforts in co-operative housekeeping with Rutgers College. Others belong to your younger

brood, and still find it natural to creep back to your ample and maternal wing.

But the most of us are in the harvest-tide of our work in the fields to which you sent us forth equipped. It is neither the dew of the morning nor yet the chill of the evening with us.

We are not all of one name, nor have we all been proof against the blandishments of "sister Churches;" but we have sought to carry elsewhere the grand old truths, and the practical skill with which your hands endowed us. We have tried that our ecclesiastical Mother should not be ashamed of us, and we trust none of us have been so shallow as to be ashamed of her.

We come to revive memories that are very precious—of years that were critical and crystalizing in our intellectual and spiritual lives. We did not realize it perhaps, or fairly appreciate it, as we droned away at our Hebrew roots and Greek exegesis, our didactics and polemics, as we ate our boarding-house dinners or took our "constitutional" on the railroad track or along the meandering canal. But now we see clearly and gratefully under what finely-moulding and firmly-building hands we were—that we were under nothing less than the nurture and admonition of the Lord.

Not that we are so narrow-sighted as to trace to any theological seminary the alpha or omega of our preparation for the ministry. We began, perhaps all of us, our theological education on our mother's knee and in our father's house. The little catechism, in which they abrogated their supreme right over us by teaching Who made us and Who redeemed us, laid deep and true the foundations of Divinity within our minds. They were our Professors of a less learned, but not less living and sacred Theology. They schooled us to the daily and reverent reception of the Word into childlike hearts, without which no Biblical criticism, higher or lower, can enter beyond the threshold of Revelation. They initiated us into the holy and tender ritual of the family altar, from the first cradle-hymn that fell like an angel's voice upon our infant ears, to the final benediction, when either we went out from the parental roof into the world or they went out from it into the heavens. They taught us, as none others could, the old yet ever new

Theology of Love:—that God is Love, that only he who dwelleth in love dwelleth in God, and that he who loveth God will love his brother also.

Other agencies, "fine nets and stratagems to catch us in," had been at work with us:

> "—— holy messengers,
> Pulpits and Sundays; sorrow dogging sin;
> Bibles laid open; ties of gratefulness;
> The sound of glory ringing in our ears;
> Without, our shame—within, our consciences;
> Angels, and grace; eternal hopes and fears,"—

all these had been laying deep their coral reefs under the surface. It was our Gracious Mother here, who took us at the point where it began to appear what we might be, and made the barren island of our lives a grove of palms and a garden of fruits for the wandering and storm-tost souls of men.

Nor does it derogate from our Alma Mater, to say that we found the life upon which she ushered us a Theological Seminary of wider scope and more practical suggestion. She tied the Sword of the Spirit to our sides, but we learned how to use it only in the battle. She led us beside still waters and among green pastures, but we yet needed to learn the blessed art of shepherding others, and above all of seeking and saving the lost sheep among the dark mountains. The Seminary taught us Divinity. The life-school taught us Humanity—taught us painfully, perhaps, how much our own human natures were yet unsanctified. We learned a new polemic, that there is a World-ology, yes, and a Devil-ology, as well as a Theology. Doctrines became facts; and if the children sometimes foolishly asked a stone we learned how to give them bread. We found that those dry Hebrew roots—even old *Qatal* itself—can be made, under the dews of Divine grace, to bud and blossom as the rose. We found that there are more things in heaven and earth than were dreamed of, even in that highest, deepest and broadest of Theologies taught us here. We learned a Church History in the narrower sphere of our parishes, which illuminated and explained much that a Mosheim or a Woodbridge could not tell us. And as for Preaching—we, standing by our blackened guns to-day, look back with sad amusement

at the powder-monkeys which we were when the churches snapped us up before we could issue from the Seminary gates.

But the Committee has left the children only the crumbs of time on this occasion, and we must not waste them in personal reminiscence. Let us rather, standing as we do to-day upon a ridge of time which looks down the slope of the century past and onward through the century to come, crowd the few moments which are allotted us with something practical to be gleaned from both.

Is there not something which the alumni of to-day may learn from the ministry of a hundred years ago?

There is one trait which stands out with exceeding prominence in those our elder brethren. They were deeply impressed, and they deeply impressed others with the sacredness and dignity of their calling. They magnified their office, and were accordingly magnified by it. It was to them a holy calling, not in any indefinite and goody sense, but in the practical sense of men set apart from all pursuits except one, the feeding of the flock of Christ. Hence they were less secularized than their successors have unfortunately become. The relation of pastor and people was less of a commercial transaction. It lasted far longer. "Hired ministers," as distinct from pastors, were almost unknown. Churches were not all the while stealing each other's ministers, and ministers were not on the *qui vive* for another settlement before they had got fairly settled where they were.

Their ministry, partly for that reason, was more of an educating influence. Sermons were events in the parish. They were designed for doctrine and instruction, not to say reproof and correction in righteousness, and not for entertainment. The pulpit was a round tower, armed with a "long nine" that swept the decks, and not an open platform for rhetorical or sensational display. They were busy feeding the flock all through the week, and did not spend their energies in "pilling" white streaks in hazel, poplar and willow rods with which to dazzle their eyes on Sunday, and hence, probably, they had a less ring-streaked, speckled and spotted flock!

Hence, again, there was more of the Shepherd and Bishop about them. They knew their sheep and were known of them.

There is a certain shepherding spirit which some ministers have, and which is a thing felt rather than to be described. It is not so much in particular acts or in any routine of service, as in a somewhat which pervades all their relations and intercourse with their people. We feel a benignant presence, the touch of a kindly hand, and the yearning of a solicitous and sympathetic heart. We are conscious of a personal watch and care. They are, in a sense, *priests* to us before God. We feel that they are always seeking to bring God to us, and to bring us to Him. We know when they disappear from the pulpit, that our image and remembrance go with them to the study and to the closet of prayer. Their visits, when we are ill, do us more good than the physician's. And the vicissitudes of life weave a chain of trust and affection between us, which has no counterpart on earth. We grow into a corresponding attitude and disposition towards them so that we rejoice in the shepherd's voice and follow him gladly, and instinctively run to him in every hour of need or alarm.

Hence, finally, the old-time minister was more dignified in his manner in the pulpit, and in his manners out of it. There was often a fine courtesy on both sides, as when Domine Gebhard used to ascend the aisle of the old Claverack church, amid a standing congregation, who would not be seated till having made his prayer at the pulpit steps, he was in his place.

And if sometimes the children, too mindful of the catechism, did escape by the back door when they espied the Domine coming to the house, it was worth something, and was not soon forgotten, to have that revered hand laid gently on their heads in benediction and Christian counsel. There was a praiseworthy carefulness about their dress, as well as a nonconformity with the changing fashions of the world. There was equal carefulness about their intercourse, not only with the world but with their own church-members, so that "sporting" ministers were rare, and the infrequency of church scandals would have starved the newspapers of our day. There was even a courtliness about their address, which, of course, sat a little clumsily on some, and would perhaps look rather absurd in the alumnus of to-day, like Cæsar's or Cicero's toga on Terence or Catullus. But was it not better than the cutaway

coat, the slouch hat and the straggling necktie, which too often typify the ministry of to-day?

It is well to have a hearty, human way with men, but it may easily degenerate into a "hail fellow" way, which obliterates all impression of one set apart for a specific mission to men. The Domine's old horse and gig, that turned instinctively towards every gate-post on the road, was not a particularly elegant or even sacred turn-out. But is there not danger of what might be called a bicycle ministry? I do not mean to disparage that ingenious invention, nor forbid its use to the weary student of any kind; but neither do I regard them as the realization of the wheels in Ezekiel's vision! Nor can I conceive of a Dr. Livingston, or Frelinghuysen, or Kuypers looming up before his astounded parishioners on one of them. At the same time we must not forget that that was a day of gigs, and that a Livingston would be a Livingston still, whether on one wheel or on four.

I am not contending for modes, but for character; and depend upon it, character is the principal thing. I am not pointing back to the clothes, but to the men, of a hundred years ago. Those grand men who led the fashion of that day were just the ones to have adapted themselves to the changed conditions of to-day. What we need is a revival of the clerical and pastoral consciousness—I will not venture to say conscience. When we live always under the impress of a divine calling, we shall have no difficulty in suitably impressing an irreverent and unshepherded world with it.

And now, what of the Ministry of the future? I shall not say of a hundred years hence, but that which we may hope will culminate then in such a ministry as the world has never seen since the Master breathed on his Apostles, and said, "Receive ye the Holy Ghost!"

Our Seminary was never younger or stronger, or more pliant to the needs of the Church and of the world than it is to-day. Its face is only for a moment toward the past. It is set steadfastly to go up to Jerusalem. All this stir and concourse and congratulation, all this conference and criticism, all this boldness and wideness of planning, mean but one thing—such a waking up to the future and the broadening requisites of the

ministry of the future as shall amount practically to a forgetting of the things that are behind—alike its successes and shortcomings—and a reaching forth unto the things that are before, even the prize-mark of God's high calling. There is no such responsibility to God and the kingdom of God lodged anywhere as in the schools for the training of the ministry. Not in the warehouses, factories, ship-yards, or grain elevators, not even in the state-houses and school-houses, is the key to the next hundred years of our country, but in the kind of ministry which shall be sent out—in its piety and orthodoxy to resist the tides of unbelief and latitudinarianism, and in its capacity to win back the masses to the Church. And every School like this, which stands as squarely on the primitive rock of truth as it ever did, and at the same time is running upward and outward its towers of outlook and aggression, its palaces of culture and bulwarks of defence, is to be zealously cherished and stimulated by every lover of Christ and country. Let us have large and lofty ideals of our Seminary, and it will in its turn inculcate large and lofty ideals of their work in those who are to be the master-builders of the future.

We have, I trust, advanced and improved upon our grandfathers and great-grandfathers in many things, some of which I have not the time even to mention. The minister of to-day has far more of the Evangelistic spirit, and is not so exclusively the pastor of the sheep already gathered. He may not be as learned in the special studies of his calling, but he is more generally intelligent. He knows more of human nature, and comes a great deal more in contact with its raw material. Total depravity is not emphasized so much as a doctrine, but it is more felt as a fact. He has more flexibility, and the Pauline adaptedness to all men, whether he uses it in a Pauline way or not. The mountain having ceased to come to Mahomet, Mahomet has learned gracefully to go to the mountain.

But the future will need to advance and improve upon the present, as much as and far more than the present has modified the past. Let us glance, then, at the question, Wherein will the coming ministry need to differ from either that of a hundred years ago or that of to-day?

There is, of course, a Coming Man. There always is. He is always, like Milton's "tawny lion" at the Creation, "pawing to get free his hinder parts" from the soil of to-day. And the Ministry, which is to be "all things to all men," cannot afford to stand still, or to be cast in the moulds of another, even though a better, age. The Coming Man must determine the Coming Minister.

And this may be trusted to take care of itself, if the minister—who is himself a man—is permitted to be a man of his times. The danger in all Academic study, from its dependence upon the wisdom and experience of the past, is in retaining not only the old wine but the old bottles. The College or Seminary is always tending to become a little eddy in the stream of time, where one circles round and round for a while, and when he emerges finds himself no further on in life's real work than when he turned aside into it. Dr. Wm. M. Baker's story, "The New Timothy," should be a text-book in the hands of every theological student, and should be read every year by each Professor and member of the Board of Superintendents. It presents, of course, an extreme case. But in too many instances it is true that, like the young hero of that book, the theological alumnus has first, if not to undo his three years' teaching, at least to spend another three years in getting rid of scholastic habits and illusions, and in learning how to bring his heavily shotted guns to bear upon real men and the actual strongholds of Satan.

We have been hearing a good deal about a "College Fetich." Might it not be well to inquire whether there may not have been something like a Seminary Fetich, which has engrossed the attention of students for the Ministry at the expense of training in matters of more living, practical, immediate and general importance to the winner of souls? We need experts in Hebrew and other tongues and forms of sacred erudition, but the number who are called thereto is small and exceptional. What the ninety and nine require is to learn the common speech of living men, and to become experts in declaring to them in their own tongue the wonderful works of God.

There has been a marked progress in ministerial training in

these directions during the last few years, but our divinity schools can all afford to feel the force of the current a good deal more. We need not less the Theological *Seminary*, the seed-plot and nursery of sacred learning for mild Melancthons. But the age demands also the training-school for stalwart Luthers and educated Moodys, whose senses have been exercised and their strong arms drilled to swing the scythe and rake the ripened grain. Pray ye the Lord of the harvest that He send forth *reapers* into His harvest. And not only pray, but provide them!

The Ministry of the Future must be a highly educated ministry. The popular intelligence grows at a marvelous pace, where schools are free, and reading matter as thick and cheap as leaves in Vallombrosa. And the ministry cannot hope to maintain its influence and veneration, unless it continues to be recognized as the most learned class of society. And no pastorate will have staying or fruitful qualities, unless the incumbent is felt to be not only a better but a better-informed man.

But he is only half educated, who has received knowledge but who has not learned to impart it. And he is not educated at all, but only elongated, whose acquirements have been confined to the narrow range of professional studies. Here is the rock which wrecks many of our most intellectual and learned ministers (I was about to say *ablest*, but ability is something more than a stuffed capacity; it is the power not to hold but to use Mere book-education may be only a *dis*abling). And it accounts for the tendency of many congregations to prefer a shallow and adroit sensationalism, rather than to become the dumping-ground of some walking library, or the receiver of second-hand text-books. We want a ministry so cultivated and disciplined, that they can content the highest intellectual demand, and at the same time make themselves perfectly intelligible and interesting to the common mind. And this is simply a matter of clear thinking, the thinking out for oneself of one's thoughts, and training oneself to express them in the most simple and idiomatic language, so that it is *his own real thought in his own real words*. And, added to all this, an attitude of intellectual and spiritual sympathy with plain people.

One must not preach into his paper, but into living hearts.

I am not a fanatical foe against written sermons, notwithstanding that they have been my own "Alexander, the Coppersmith," and done me much harm. But there is no little truth in Sidney Smith's favorite story of the tame magpie which flew into a Church, alighted on the desk and seized hold of the preacher's manuscript, whereat a terrific combat ensued between the two, *all the congregation being in favor of the magpie!* But whether through a paper horn or not, he should *preach*—that is, there should be nothing between his soul and the soul of the hearer. Otherwise, he might as well speak through a telephone. And the worst thing to get between him and the people is himself, his self-consciousness. The experience of the late Bishop Simpson, one of the most perfect preachers this country has produced, is worthy of mention here. He records his utter failure as a speaker till he forced himself to forget self, and, banishing all thought of oratory, to give himself absolutely to the task of saying things so that people could readily understand them.

A minister is a poor cheap penny-trumpet of an instrument, who is not *en rapport* with his people; who has not so mingled with them as to realize all the while how they live, and think and talk and feel, and sin and sorrow, and hunger and thirst for righteousness; who has not learned to think on their level, and see things from their point of view, and translate his own lore into their vernacular; and, above all, who is not himself a childlike pupil in the school of Jesus. It seems to me that our Seminaries might be made more Christocentric, if not in their Theology, at least in their practical training. I should like to see a chair endowed with the express purpose of presenting Jesus as the Normal Teacher, the perfect model (and the only one that we need) of how to teach the very highest and the very lowest; how to confront one's age, and how to save the lost.

Do you say, "These things have always been requisites"? Exactly so. And it is because the ministry and the ministerial training of the past have been defective just here, that the pulpit has so lamentably lost its hold upon plain people. And, therefore, the Ministry of the Future has a double task—to win them back, as well as hold them to the truth.

Geo. W. Bethune

The age on whose threshold we stand would seem to be that of which the Scripture prophesies, when "many shall run to and fro, and knowledge shall be increased." The world is being all brought into neighborhood relations, and everybody knows something of everything. The key and type of the age is the Newspaper. It commands more potent genii than Aladdin's Lamp, and, by aid of the telegraph, the steam-press and the railroad, lays each day before the world the world's doings for the past twenty-four hours. It is too much a formless void as yet, and darkness is upon its chaotic face. It is a monster, "*horrendum, informe, ingens*," and the flapping of its dragon wings, and the champing of its red jaws are as often destructive to the children of the light as of the night. But there it stands—the image of the Nineteenth Century, and the omen of the Twentieth! Its power is in its legitimacy as a product of the times. It represents the intensity, the curiosity, the community of interest, which characterize the world. It is a chameleon which reflects the precise aspect of to-day. Everybody reads the paper. They cannot help doing so. It is so interesting, so vital, so stirring, so to the point, so busy with the practical and the present, nothing stale, nothing abstract, nothing visionary. It comes straight home to men's business and bosoms.

And you will permit me to say that the preaching of the future will only meet the wants of the future, of the coming man and the man that now is, as it shall be essentially journalistic—by which I mean, as the word imports, a thing of *the day*. It must address the Man of to-day. It must treat every theme in the light of to-day. And it must be full of the life and local color of to-day. You cannot hold men to the pulpit, much less rivet them to it by an irresistible fascination of curiosity and reality, without this. The men who do hold them, and who are staying the ebb-tide of the masses from Church-going, are just these journalistic preachers. Some of them are needlessly sensational, but they would be so anywhere. And better to be sensational, so long as it is in the service of the Gospel, than to be somniferous. You cannot interest or reach the man of the Nineteenth Century with a Ninth Century sermon; no, nor the man of the Twentieth Cen-

tury with a Nineteenth Century sermon. You can be just as orthodox and evangelical as you like, just as educated and eloquent as you can be made, just as full of the Holy Ghost and of travail for souls as God can give you grace to be; but you must put what you have to say in a style akin to the condensed, concrete, intensely human and unconventional way which we associate with real "live" journalism. And then, perhaps, that industrious spider, the Sunday newspaper, will not, after all, succeed in weaving cobwebs over our Church doors!

Some may shrink from this plain statement. But the style to which I refer, possessing the best qualities of the best and most successful journalism, is essentially the style of all the sermons which are reported to us in the Bible, whether of Jotham, or Ecclesiastes, or Malachi, whether of John the Baptist or of Paul, or (I say it reverently) of the Master himself, peerless in preaching as in all things else. It is not needful to be *ex tempore*, but we must speak *ad tempus*, or we will be to the world as those that dream and talk in their sleep. It should never be forgotten that the Doctor of Theology and Philosophy is one thing, and the teacher of plain men in the way of righteousness and eternal life is another—just as Blackstone and Story are one thing, and the jury lawyer is another—or as Hippocrates and Galen differ from the practicing physician and the dispensing apothecary.

The Ministry of the Future needs to be a sanctified ministry. Another commonplace, you say. But what teaching of God's eternal truth is anything else than an emphasizing of commonplaces? The truths of God are like a bank of piano-keys. Our work is to re-tune them, as one by one they grow faint or flat. The coming man is likely to be less a man set apart from the things of this world than ever. The world grows more worldly. Our complex civilization compels more and more absorption in the mere business of living, and invites to more distraction from the life eternal. And as the earth grows darker and the mists gather, the ministering moon must fill its lamp and round its globe of light from the divine and unseen Sun.

We shall need, first of all, a convinced ministry, who know

what they believe and why they believe it. If the pillars of the house tremble, the whole fabric totters to its fall. The trouble is not that any considerable number of our ministers are heretics—much less liable to be apostates. But there are so many now-a-days who are just enough affected by the malaria of skeptical criticism to suffer from dumb ague, and not to stand squarely on their feet. They really do not know where they stand. They do not accept error, but are manifestly groping about for light, and are to that extent not so much "blind leaders" to their people as blind beggars. Depend upon it, no one has a right to preach unless he has received the Word direct from God into his own saved, illuminated, purified and rejoicing soul. Says a profound writer: "Mankind will believe no one but God, and he only can persuade mankind who believes that God has spoken to him. No one can give faith, unless he has faith. The persuaded persuade, as the indulgent disarm."

The pulpit of to-day is an indulgent pulpit—indulgent to error, indulgent to worldly living, and to low standards of faith and practice, indulgent to men's consciences and fears of judgment. And, therefore, it is a disarming pulpit, and not being fully persuaded itself, it is an unpersuading pulpit. The very fact that so much of the preaching is apologetic, devoted to direct attempts to argue men out of the current doubts, is a sign of weakness. It suggests that the preacher's own head is circled by the swarming gnats of doubt, if he is always swinging his arms and slapping his handkerchief at them. What men need to see is that these truths are facts to their minister, impelling him to soberness, righteousness and godliness corresponding to their tremendous import, and then the truth will grow upon them and glow before their eyes as fact. The logical order of faith's entrance is, heart first, head afterwards. We must all be converted as was Saul of Tarsus, conscience-smitten and broken-hearted by the vision of a loving Savior, and then bowing his regal intellect before transfigured Truth.

By sanctified I do not mean sanctimonious. It is impossible to overlook the fact that the impression of consecration and ministerial dignity given by the fathers had its hollow counterfeit of mere deportment and precisianism. I would

carefully distinguish between a clerical air and cut and, perhaps, whine, and what I have called the consciousness of God's high and holy calling. There is a conventional withdrawal from secular life on the part of ministers, equivalent to the fashionable vacation from balls and operas practiced by certain genteel Christians in Lent. It is as important for those who occupy the pulpit to observe the outward proprieties of their profession as for the judge upon the bench. But the crucifixion of the heart is the only real mark of an apostle. The minister of the future must depend more and more upon character. The merely professional air and consciousness will not commend him to the coming man. He must not be an ecclesiastic, a Church-man, but a man of God; not a clergyman, but a genuine *minister* of Christ and of men. He will be chief among men in proportion as he is their servant. Jesus had not the slightest trace of an ecclesiastic. It is impossible to think of Paul as a "clergyman" in the conventional sense of that term. He was everywhere a man and a brother, and men knew in their hearts—not by any gown or white cravat, or clerical unction, but by the demonstration of the Spirit, manifest in his personality as in his preaching—that he was a teacher come from God.

By character I do not mean mere freedom from scandal or suspicion, though that is something in this detective age and this day of personal criticism. I am not sorry to see men in high position sifted like wheat, and with a moral sieve which has all the ten holes in order. I do not wholly deprecate scandals in such cases. It is time that Cæsar himself, as well as Cæsar's wife, should be above suspicion. The scythe of criticism may sometimes be cruel and indiscriminating; but so are the cleansing gale and the fertilizing thunder-shower. The only thing for the minister to do is to keep himself unspotted from the world, and he will not be spotted by it. Some men have such a clean surface that mud will not stick. The floods of defamation in the case of such men are like the water that flows over the Storbach Fall, which becomes invisible spray before it reaches the foot of the precipice. Insinuations of evil have the effect of wit, from the sheer absurdity of the association.

But I am not referring to any such low standard. What the world looks for in the minister is not the conventional and commercial virtues of its own code. They take these for granted, and rightly regard us as Judases if we are found wanting in them. They are looking, whether consciously or not, for something which the world's best goodness extendeth not unto, something which from its very nature they have not and cannot have—in other words, *un*worldliness. They must feel us to be men apart, moving in an atmosphere of spirituality before which their souls are in awe, as of a Shekinah where Jehovah dwells. The more worldly the world and the Church become, the more unworldly and spiritually-minded must the ministry be, as in the case of those Saints and Fathers of the Middle Ages, who literally (though often mistakenly in their methods) were crucified to the world and the world to them, and to whom we owe the rills of life and the eras of revival which kept the faith alive upon the earth.

The Theological Seminary of the future has a vast and solemn responsibility in this respect. The Seminary may always be depended on to take care of the "professional" evolution of its alumni. I have no doubt it will turn out better preachers and theologians. But will it send forth holier men, and more consecrated ministers? I would that some curriculum of "spiritual exercises" might be practicable. I would have it less of a monastery in its scholastic, and more of a monastery in its religious training. In swinging away from the Latin Church, have we not in some things come near swinging outside of the Holy Catholic Church altogether? And is not one of these the disuse of religious retirement and of systematic self-discipline?

To sum up all we have been saying in a word; the purpose of the ministry, the kind of knowledge needed for their equipment, and the consecration requisite for their acceptance of God and true success with men, are the same from age to age. Methods of work—of speaking to men, of living among them, and of laboring with them—need to be continually, instinctively, fearlessly modified with the changing conditions of human life and thought.

Thus, standing as a humble spokesman on this Centennial occasion for the alumni of the present, I have deemed it well to inquire of the former age, and at the same time to venture some suggestions for the days that are to come. They are but meagre hints at best; but spoken at an hour like this, perhaps they will not be without their inspiration to the representative minds before me.

I am sure that I truly represent my brethren of the Alumni, when I say that we heartily respond to the plan and appeal for the further endowment and extension of our beloved Seminary. Our hearts have been thrilled with the recital of our fathers' fidelity and self-sacrifice in the long and weary years of its upbuilding, and we shall try not to be found wanting in this movement to place the capstone thereon with shoutings of "Grace, grace unto it."

But, after all, the best thing we can do for our Alma Mater, and the coming ages, is for each one to seek to deserve His approval when He comes to make up His jewels, and to set His stars in the firmament of His glory.

CLOSING ADDRESS

BY

REV. A. R. VAN NEST, D.D.

CHAIRMAN.

CLOSING ADDRESS.

"Ye have dwelt long enough in this mount," and, brethren it has been a grand mountain—a mount of privilege. What Dr. Prentiss said this afternoon I think every one must have felt. I wish he had been here yesterday afternoon. He said he thought this was the best meeting he had ever attended, and then added, "of this kind." The celebration from the beginning, every step of it, has been worthy of our old Seminary. I begin with the pastor of this Church, in that spirited address, in which he seemed to give the key-note to the meetings. And then the President of our Synod—so brave and strong—I thank Dr. Cole. And then that wonderful discourse of Professor Woodbridge; I have known and loved him, but I thought he was grander than ever before. And what pleased me more than all was his declaration that the Seminary was to stand by the truth under all circumstances, and he was speaking for the Professors. And so it has gone on. Dr. Vermilye, in his old age; my beloved classmate Taylor, so beautiful in his eloquence. I cannot go into all the particulars, but I say now, brethren, all has been done well. There was our President of the College; who could have surpassed him in his speech today? And our dear brother from Hope College, with all his affections here, and yet his hopes there. Brethren, it is a privilege, and yet the gratification must end. I said to a brother to-day, "My speech has been taken away." What I wanted to say was, that it was the business of our Seminary to stand by the truth of God. That has been done all the way through. It has been reiterated over and over again, that this Seminary of New Brunswick is ever to be firm for the truth and to stand fast against all modern skeptical thought. Blessed be God for that iron-clad oath which ties up Professors. I had heard it taken only a short time ago, and it seemed to me that it was perfect in its arrangement. And Dr. Campbell, so terse and strong in his sentences. And there is the whole system

throughout; the noble professors who have gone before, who have all been consistent together; then this great heraldry of Holland, 100,000 martyrs, all standing up and living and dying for the truth; if men can be compelled by any force on earth, these men of ours must be faithful. A hundred years have passed, and there is a succession of godly men standing out, living in this community, walking these streets, and is it not pleasant to say this day that there has never been a shadow over this Seminary in all these years, a hundred years of pureness, of faith and love. It is something to stand up and say that to-day, as our historian, Dr. Demarest, has done so eloquently.

Brethren, it is late, but I will declare just now that these two days, ending these hundred years, must be a cause of pride to every faithful Dutchman. Here came brethren from all the other Seminaries to tell us that we were true, and that the reason they came was because we had been such a bulwark for God. What testimonies they were that they came bearing to us this afternoon! Sometimes I think the coming of our Savior is drawing nigh; it seems to me as if His signals were floating in the sky; I see one like unto the Son of man, His head and hairs white as snow, and His eyes like a flame of fire; His vesture is dipped in blood, and upon His thigh is a name written, King of kings, and Lord of lords; and, brethren, when that glorious appearing takes place, I feel that the Professors in this Seminary will be standing in their places, holding forth the truth of God, faithful even unto death. But "eternal vigilance" is the price of liberty, and so we must keep our guards, these guards that have made the Church so successful, and brave and mighty, for three hundred years past. We must keep our guards, stick to the old Heidleberg preaching, indoctrinate our children, lift up the banners of the Belgic Confession, and the Articles of the Synod of Dort.

Let us not have a single star erased, nor a single stripe obscured. Let us stand by our standards, faithful in our places and then this Seminary shall be like a pillar and ground of the truth, and in the day of the Savior's glorious coming, it shall be what I prophecy it will be, a hundred years from this time.

I wanted to say one or two words in conclusion, and the first is this. I wish that everybody would feel that this Semi-

nary is our property, these Professors are our Professors. Now I want that truth to be carried home to-night especially. We have a whole system of order. We have a General Synod, and that Synod controls the Classes, and other Synods, and that Synod acts; and, brethren, when that Synod acts, it acts for the whole Church; it acts for you and for me; and when that Synod voted its hundred thousand dollars for Foreign Missions, the responsibility came not on my head, not on yours alone, but on all its members; and when it asks for the education cause and for Domestic Missions, there is something coming to us; and when we elect these brethren as our Professors, they are ours, our own property, and we ought to support them, pray for them, correct them if that is necessary, tell them to their faces if they do wrong; but we ought to raise money to keep them from want. It is all our affair. If there is any failure, it will be your discredit and mine.

Again, I do not care for half-way men; the Lord asks for the whole heart or none. I am in the Dutch Church, I have lived in the same relations because I believe in it, and that it is the best way of going to heaven. I would not transplant, except for a better; it is my Church; I have chosen it, I have sworn to sustain it; these Professors have sworn to sustain it. I do not go in for half-way things at all. I go for Foreign Missions, for Home Missions, for Education, for Publication, for the Seminary, for the College, and for Hope College, too. It is all our affair, and the men that want to be successful, blest, and happy in their ministry had better just say, we will give ourselves up to-day, body and soul, as bought by the precious blood of Jesus Christ, to be consecrated to Him in the work of the Reformed Church in America.

Excuse me for keeping you so long, but I wish the blessing of God may go with you all, and that you may ever esteem that this Seminary is more blessed than it ever has been, and that it may be a source of happiness that you have the privilege to pray for it, and give to it. It is my pleasant duty to introduce the young Professor of our Seminary. It so happened that in my early ministry his father was sent out as a Missionary to Egypt. I had the pleasure of joining in sending him, and now it is a great joy that I can ask his son to lead us in prayer.

APPENDIX.

APPENDIX.

NOTE 1. Page 48.

The facts of the early history, and the relations of the early ecclesiastical bodies were not very well understood in 1859, when the first volume of Minutes was published. The said publication gave the public, for the first, the material whereby to study these matters. The Journal of the Coetus is not complete, unless we distinguish between the Coetus, 1738–54, and the original American Classis, 1754–71. The Minutes of the latter, if kept in a volume, have not yet come to light. Possibly the American Classis kept their Minutes on loose sheets, hoping ultimately to enter them in the Journal of the Coetus, as a proper continuation of that Journal, but this was never done. The Conferentie inserted their letters in said volume. The Minutes of the original American Classis could be easily re-constructed from the Amsterdam Correspondence and the pamphlets of the period. Probably every important fact is now known. The first volume of Minutes should either have been divided into two or more volumes, or the arrangement should have been as follows:—

Title-page: The Acts and Proceedings of the Early Ecclesiastical Bodies of the Reformed Protestant Dutch Church in North America, embracing:

I. The Journal of the Coetus, 1738–54.

II. Letters of an Unorganized Conference of Ministers, 1755–64.

III. Proceedings of the Conferentie, as an Organized Body, 1765–67.

IV. Acts and Proceedings of the Provisional Meeting of Ministers and Elders, 1771–1792.

V. Acts and Proceedings of the (one) Particular Synod, (after the adoption of the Constitution in 1792); 1793–99.*

Then the Minutes of the General Synod should have been begun in another volume, and Volume I. should have extended from 1794†–1826. In 1826 a very elaborate Index was printed in pamphlet form of the printed extracts of the Minutes of 1797–1812 (triennial sessions), and of the yearly sessions in full from 1813–26.

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* The last Minutes in the printed Volume of the original Particular Synod are those of May, 1799. There was another session of this Body in October, 1799, but the Minutes were never transcribed in the Book of Minutes, and hence were overlooked. The original Minutes of this session are in the Archives.

† Only extracts of the Minutes of 1797 are given in the printed Volume. These extracts were printed at that date. The Minutes of the session were lost for many years. They are now in the Archives.

Note 2. Page 53.

Constitutional Qualifications for the Ministry

ARTICLE II.

Of Ministers of the Word.

Sec. 1. No person shall be allowed to exercise the office of a Minister without being thereinto regularly inducted, according to the Word of God, and the order established by the Church.

Sec. 2. Every person contemplating the work of the Ministry, before he commences his course of theological studies, shall furnish satisfactory evidence of his being a member, in full communion and in good standing, of a Reformed Protestant Church; of his piety, abilities and literary attainments; and thereupon shall be admitted into one of the Theological Schools; and, during the prosecution of his studies there, shall be subject to the rules and regulations thereof; and when he shall have completed the prescribed course and term of theological studies, shall be admitted to an examination according to the regulations of the Schools, as established by the General Synod; and, if found qualified, shall receive a professorial certificate to that effect, which shall entitle him to an examination for licensure before the Classis to which he belongs.

Sec. 3. In the examination strict attention shall be paid to the attainments of the student, not only in the original languages of the Sacred Scriptures, in Biblical Literature, in composition, and his method of sermonizing, but he shall be especially examined respecting his knowledge in Theology, his orthodoxy, his piety, and his views in desiring to become a preacher of the Gospel.

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Sec. 6. Any person of whose gifts, piety and promise of usefulness the Classis is satisfied, may be recommended by the same to the General Synod for a dispensation from any of the above requirements as to study. Such recommendation shall always be accompanied by a full statement of the reasons for the same. And no dispensation shall in any case be granted except by the General Synod, and on the recommendation of the Classis.

Note 3. Page 53.

History of the Constitutional Legislation of the Reformed Church Concerning Professors of Theology.

The Synod of Dort enacted very little on this subject. In the articles of Church Order occur only the following:—

ARTICLE XVIII.

"*The office of the Teachers or Professors of Theology* is to explain the Holy Scriptures, and vindicate the pure doctrines of the Gospel against heresy and error."

ARTICLE XIX.

"The congregations shall endeavor to raise public funds for the support of *Students in Theology*."

ARTICLE XX.

"In churches where a number of able Ministers are settled, the practice of *discussing Theological theses* shall be instituted, that by such exercises some may be prepared for the ministry; pursuing, however, therein, the special appointment and order of the General Synod."

In Holland, at least at that time, a Professor was not necessarily chosen from the Ministry. *See Art. III.*

In the ARTICLES OF UNION, 1771, we find the following:—

ARTICLE 20.—*Preparatory and Final Examination.*

For this Body, we, with the approbation of the Reverend Synod of North Holland and the Reverend Classis of Amsterdam, accept the long desired liberty to conduct Preparatory and Final Examinations, and further to qualify those who are lawfully called, agreeably to the usage in the Netherlands. The names of those examined and ordained, together with those of the newly-called and transferred Ministers, shall be inserted in our yearly Acts, and transmitted to the Reverend Classis, with the request that the same be carefully registered in the catalogue of North American Ministers of both Provinces.

ARTICLE 28.—*Professorate.*

Respecting the Professorate, the advice of the Reverend Classis of Amsterdam shall be followed, to wit: That we will only provisionally choose one or two Professors to teach Didactic, Polemic, Exegetic Theology, &c., in accordance with the principles of the doctrine of our Dutch Reformed Churches; for which office, we will, in accordance with the judgment of the Reverend Classis, on favorable terms, select such Divines from the Netherlands as are of approved learning, piety, and orthodoxy, and firmly attached to the Netherlands' Standards; the said Classis having promised to recommend some suitable persons.

ARTICLE 29.—*More Specific Determination thereof.*

The said Professor or Professors, as soon as the desired Union is effected and finally ratified, shall, though not without the approval of the General Body, be chosen and called, upon a sufficient salary; provided, however, that such Professor or Professors shall not be allied with English Academies, but shall deliver lectures on Theology in their own houses, to such students only as can, by suitable testimonials, make it appear that they have carefully exercised themselves in the preparatory branches for two or three years, at a college or academy or gymnasium, under the supervision of competent teachers in the languages,

philosophy, etc. Such Professor shall also preach monthly, or fortnightly, in the Dutch or English, both for the assistance of the Ministers in the place of his abode, and also to afford the students an example of a well-composed discourse; in consequence of which, the Reverend Professor shall be subject to the General and Particular Bodies, in the same manner as has been already more fully stated respecting Ministers.

ARTICLE 30.—*Provisional Exception.*

Since, however, according to the limitation made by the Reverend Classis, we cannot expect for a considerable time to come to reap the benefit of said Professorship, we are of opinion that, as there are already a number of students under various Ministers who might possibly be shortly qualified for the Preparatory Examination, those students ought, on account of the pressing need of the Churches, to be provisionally examined in our next General Assembly.

Ordinations which have taken place.

Since, in the midst of the difficulties which have occurred, some persons have been promoted to the Sacred Ministry whose examination and promotion are by some of the brethren regarded as insufficient; for the sake of peace, and rather than that the desired Union should not be consummated, those brethren agree, that every one whom the Reverend Coetus regard as an ordained Minister, shall be looked upon as such, and in that character have a seat in our body, not doubting that the Reverend Classis of Amsterdam will approve of such course.

THE FOLLOWING ARRANGEMENT SHOWS THE CONSTITUTIONAL LEGISLATION ON THIS SUBJECT IN AMERICA AT THE DIFFERENT PERIODS:

EXPLANATORY ARTICLES, 1792.	CONSTITUTIONS OF 1833 AND 1874.
PROFESSORS OF THEOLOGY.	
ARTICLE XIX.	
The distinction between the first and second office in the Church, that is, between the Ministers of the Word and Teachers of Theology, is founded in the nature of the respective offices. The former are those, who by preaching and ruling, instruct and govern the Church; and are, as such, denominated pastors or shepherds of the flock: the latter are those who are set apart only to teach and defend the truths of the Gospel, and for that reason, are excused from fulfilling the pas-	Nothing corresponding to the Constitution of 1792.

EXPLANATORY ARTICLES, 1792.

toral duties. This distinction was noted in the early ages of the Christian Church.*

It was attended to at the Reformation, and was productive of important benefits, especially with respect to the education of candidates for the holy Ministry. The Reformed Dutch Church perseveres in preserving the same distinction, and determines that the instructing and preparing youth for the service of the sanctuary, shall not be left indiscriminately to every Minister, or any individual who may choose to assume that office.

ARTICLE XXI.†

As it is of the *last* importance that Professors of Theology should

* *Pastores ac doctores.* Assentior Ambrosio, qui hæe quoque munera distinguit; nam ratio parum firma est quæ Hieronymum, et Augustinum movit ut confunderent, nempe, quia copula duntaxat est interjecta. Fateor tamen Doctorum nomen late patere, ut 1 Cor. xii. Sed tamen apparet aliquod fuisse discrimen, quod in isto Compendio videtur vix locus esse synonymis. *Doctoris* igitur, munis fuit verbum Domini fideliter explicare, et veluti Scholam ecclesiasticam regere, ut sincera doctrina dogmatum, et veræ interpretationes in ecclesia retinerentur, sicut docuit Alexandriæ Origines, ut explicatur Niceph. lib. Eccles. hist. v. Cap 14. At *Pastorum* (qui et *Episcopi* dicebantur, ut 1 Pet. iii.) munus longe latius patebat, nimirum verbo et oratione vacare, et Ecclesiam sibi commissam modis omnibus tueri: Ex quibus etiam satis perspicitur hæc duo munera perpetua esse oportere in Ecclesia Dei. Beza in Eps. ad Ephes. vi. 11.

CONSTITUTION OF 1874.

ARTICLE III.

Of Teachers of Theology.

SEC. 1. As it is of the *greatest* importance that Professors of Theology should be sound in the faith, possess abilities to teach, and have

† The Constitution of 1833, Article II., § 1, corresponds *exactly* to this Article XXI.

EXPLANATORY ARTICLES, 1792.

be sound in the faith, possess abilities to teach, and have the confidence of the Churches, they shall always, for the greater security, be chosen and appointed by a *majority of votes* in the General Synod only. To prevent as far as possible the unhappy consequences of partiality, haste, or undue influence in obtaining an office of such consequence to the Church, a nomination of one or more candidates shall be previously made, upon which the Synod shall fix a day when they will proceed to an election; provided that no appointment of a Professor in Theology shall ever be made on the same day in which he is nominated. An instrument certifying the appointment, and specifying the duties of the office, shall be signed in the presence of the General Synod, by the President thereof, and by him be given, in the name of the Church, to the person elected.

ARTICLE XXIV.

Every Professor of Theology shall continue in his office during life, unless in case of such misbehavior as shall be deemed a violation of the obligations entered into at his appointment; or unless he voluntarily deserts or resigns his profession; or from age or infirmities becomes incapable of fulfilling the duties thereof; of all which the General Synod alone shall judge: and to that Synod a Professor of Theology shall always be amenable for his doctrine, mode of teaching, and moral conduct.

CONSTITUTION OF 1874.

the confidence of the Churches, they shall always, for the greater security, be chosen and appointed by a *vote of three-fourths of the members present in the General Synod.* To prevent, as far as possible, the unhappy consequences of partiality, haste, or undue influence in obtaining an office of such consequence to the Church, a nomination of one or more candidates shall be previously made, upon which the Synod shall fix a day when they will proceed to an election; provided that no appointment of a Professor of Theology shall ever be made on the same day on which he is nominated; *and provided also that no one nominated shall be set aside, except by the regular process of balloting for an election.* An instrument, certifying the appointment, and specifying the *general* duties of the office, shall be signed in the presence of the General Synod, by the President thereof, and by him be given, in the name of the Church, to the person elected.

SEC. 2. No person shall be appointed to the office of a Professor who is not a Minister in good standing; and every Professor of Theology shall continue in his office during life, unless in case of such misbehavior as shall be deemed a violation of the obligations entered into at his appointment; or unless he voluntarily deserts or resigns his profession; or from age or infirmities becomes incapable of fulfilling the duties thereof; of all which the General Synod alone shall judge, and to that Synod a Professor of Theology shall always be amenable for his doctrine, mode of teaching, and moral conduct.

EXPLANATORY ARTICLES, 1792. CONSTITUTIONS OF 1833 AND 1874.

ARTICLE XXII.

No Professor of Theology shall be permitted to officiate until he shall have subscribed the following formula, viz: "We, the underwritten, *in becoming** Professors of Sacred Theology in the Reformed (Dutch) Church, by this our subscription, uprightly, and in good conscience before God, declare that we heartily believe, and are persuaded, that all the articles, and points of doctrine, contained in the Confession and Catechism of the Reformed (Dutch) Church, together with the explanation of some points of the said doctrine, made in the National Synod, held at Dordrecht, in the year 1619, do fully agree with the Word of God. We promise, therefore, that we will diligently teach, and faithfully defend, the aforesaid doctrine; and that we will not inculcate or write, either publicly or privately, directly or indirectly, anything against the same. As, also, that we reject not only all the errors which militate against this doctrine, and particularly those which are condemned in the above-mentioned Synod, but that we are disposed to refute the same, openly to oppose them, and to exert ourselves in keeping the Church pure from such errors. Should it nevertheless hereafter happen that any objections against the doctrine might arise in our minds, or we entertain different sentiments, we promise that we will not, either publicly or privately, propose, teach, or defend, the same, by preaching or writing, until we have first fully revealed such sentiments to the General Synod, to whom we are responsible; that our opinions may, in the said General Synod, receive a thorough examination being ready always cheerfully to submit to the judgment of the General Synod, under the penalty, in case of refusal, to be censured by the said Synod. And whenever the General Synod, upon sufficient grounds of suspicion, and to preserve the uniformity and purity of doctrines, may deem it proper to demand from us a more particular explanation of our sentiments respecting any article of the aforesaid Confession, Catechism, or Explanation of the National Synod, we promise hereby to be always willing and ready to comply with such demand, under the penalty before mentioned; reserving to ourselves the right of rehearing, or a new trial, if we shall conceive ourselves aggrieved in the sentence of the General Synod; during the dependence of *such*† new trial, we promise to acquiesce in the judgment already passed, as well as finally to submit, without disturbing the peace of the churches, to the ultimate decision of the said General Synod."

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* The words "*in becoming*" were incorporated for the first in the Constitution of 1874.

†The Constitutions of 1792 and 1833 read "*which*."

EXPLANATORY ARTICLES, 1792.

ARTICLE XXIII.

As no student can be admitted to a public examination before any Classis or Synod, unless he shall produce a document under the hand and seal of a Professor of Theology, appointed by the General Synod (see Expl. Art. 3), so it shall be the duty of every Professor, after repeated private examinations, faithfully, and impartially, to certify the progress and attainments of every student, who has attended the lectures of the said Professor for two years, or may have studied the same term, under some person for that purpose expressly named by the General Synod, and who shall apply to such Professor for a certificate and recommendation. All regulations respecting any further term for study, or any particular dispensation,* which peculiar circumstances may render necessary in the case of any students in Theology, shall be formed by the General Synod alone; to which, as well the Professors as the Classes or Particular Synods, shall submit, and always conform themselves.

ARTICLE XX.

Professors of Theology, have, as such, no power, jurisdiction or government whatever in the Church; but as they are Ministers who preach occasionally, they are entitled, when they stand in connection with any congregation, equally with other Ministers, to administer the sacraments, and to a seat and voice in ecclesiastical Assemblies.

Compare Constitutions of 1619, Art. viii.; 1792, ii.

CONSTITUTION OF 1833 AND 1874.

Compare Constitution, 1874, Art. ii., § 6. The Constitution of 1833 has nothing about Dispensations

SEC. 4. No Professor, while in office, shall have the pastoral charge of any congregation, or *sit as** a member of any Ecclesiastical assembly or judicatory; but as a Minister of the Gospel, may preach, and administer, or assist in administering the Sacraments in any congregation, with the consent of the Minister or Consistory.

* Constitution of 1883 has "*be.*"

Explanatory Articles, 1792.	Constitutions of 1833.	Constitutions of 1874.
	Sec. 5. A Professor shall be at liberty to resign his office, *by sending in his resignation to the President of General Synod, on the first day of any regular meeting* and giving *six months'* previous notice to the *said* President of his intention to do so.	Sec. 5. A Professor shall *not* be at liberty to resign his office *without the consent of the General Synod, except upon giving three months'* previous notice to the President *of that body*, of his intention so to do.
	1833 and 1874.	
	Sec. 6. A Professor of Theology being amenable only to the General Synod, shall, when entering on the discharge of his duties, take a dismissal from the judicatory with which he is connected; and on retiring from office shall be dismissed to such Ecclesiastical judicatory as he may elect.	
Article xxv.		
The General Synod will endeavor to procure and preserve a proper fund for the support of the Professorship of Theology; that the persons set apart for that office, may not be dependent upon any particular congregation, while they are employed for the common benefit of all the churches.*		

Note 4. Page 54.

The Early Ordinations.

1. The first Dutch ordination in America was that of Petrus Tesschenmaker. Having studied Theology at Utrecht, he came to this country as a Candidate (Licentiate), and preached for the church at Kingston, N. Y., as early as 1676. At that time there were only three Dutch ministers in the country, and the people of Kingston petitioned

* *See Article xix. above.*

Gov. Andros to find means to procure the ordination of Mr. T. But for some reason nothing came of this. He then went to Guiana, and afterwards appeared at New Amstel, on the Delaware. The people there, on account of their distance from New Amsterdam, could rarely have the sacraments administered, and they therefore petitioned the Dutch ministers to organize themselves into a Classis, and ordain Mr. T. as their pastor. Authorized by the Governor, the four ministers, Van Nieuwenhuysen, Schaats, Van Gaasbeck, and Van Zuuren, organized themselves into a Classis, and, on the 30th of Sept., 1679, ordained and installed Mr. T. as pastor of the Church at New Amstel. Their act was ratified by the Classis of Amsterdam. He afterwards preached at Staten Island, Bergen and Hackensack, and finally settled at Schenectady, where he perished in the massacre by the Indians in 1690.

2. Paulus Van Vleck, who had been schoolmaster and voorleser at Kinderhook, was at the Governor's request ordained in 1710, by Rev. Bernardus Freeman, as a chaplain of the Dutch troops going to Canada The Classis disapproved of this act.

3. John Van Driessen, whom the Classis of Amsterdam had refused to examine, because he came with forged credentials, came to this country and succeeded, in 1727, in obtaining ordination from a Congregational Council at New Haven, to perform service in the manors of Livingston and Rensselaer. He was finally deposed from the ministry.

4. John Boehm, a schoolmaster from the Palatinate, settled 16 miles west of Philadelphia, and so succeeded in giving the people religious instruction that they desired him to be their minister, and by direction of the Classis of Amsterdam he was ordained in 1729 by Rev. Messrs. Boel and Du Bois, of New York, and all the ecclesiastical acts he had previously done were confirmed by the Classis. He was the first German Reformed minister in America. The Mercersberg Review, of Oct., 1876, contains a translation of all the documents connected with his ordination, which translation was made by Rev. Dr. T. W. Chambers from the minutes of the Collegiate Church.

5. Joannes Schuyler was in 1736 ordained by the Rev. Messrs. Erickzoon and Haeghoort, by special permission of the Classis of Amsterdam.

6. Joannes Henricus Goetschius came from Switzerland as a Candidate, and preached to the German settlements between Philadelphia and Harrisburg several years. He then received ordination for the sake of convenience, from the Presbyterian Synod of Philadelphia, in 1737.

7. His son, John Henry Goetschius, was ordained by Rev. Messrs. Dorstius and Frelinghuysen, in 1737. But the validity of his ordination being questioned, he, after a ministry of 10 years, submitted to re-examination and re-ordination by the Coetus.

8. Johannes Casparus Fryenmoet, from Switzerland, was ordained by Rev. Mr. Mancius in 1737, as pastor of the Churches on the Delaware.

Fault was found with this manifest irregularity, and so Mancius was directed by the Classis to re-ordain him according to the Church Order which was accordingly done in 1744.

Note 5. Page 54.

Students who went from America to be Ordained in Holland.

NAMES.	STUDIED UNDER.	ORDAINED.	DATE.
Samuel Megapolensis,	Univ. Utrecht, Harvard College,	Cl. Amsterdam,	1659
Guilliaume Bertholf,		Cl. Middleburgh	1693
Theodorus Frelinghuysen,	J. H. Goetschius,	Cl. Amsterdam,	1745
John Frelinghuysen,		Cl. Amsterdam,	1750
Ferdinandus Frelinghuysen,	Univ. Utrecht,	Cl. Amsterdam,	1752
Jacobus Frelinghuysen,	J. H. Goetschius,	Cl. Amsterdam,	1752
Thomas Romeyn,	J. H. Goetschius, T. Frelinghuysen,	Cl. Amsterdam,	1752
Barent Vrooman,	C. Van Santvoord T. Frelinghuysen,	Cl. Amsterdam,	1752
Johannes Schunema,	T. Frelinghuysen, J. H. Goetchius,	Cl. Amsterdam,	1753
William Jackson,	J. Frelinghuysen, J. H. Goetschius,	Cl. Amsterdam,	1757
Johannes M. Van Harlingen,	Univ. in Holland,	Cl. Amsterdam,	1761
John H. Livingston,	Univ. Utrecht,	Cl. Amsterdam,	1769

Students Ordained by the Coetus.

NAMES.	STUDIED UNDER.	DATE.
Benjamin Vanderlinde,	Dorstius and Goetschius,	1748
John Leydt, . . .	Frelinghuysen and Goetschius, .	1748
John Henry Goetschius,	Dorstius & Rev. T. J. Frelinghuysen,	1748
Samuel Verbryck,	Leydt, Goetschius, Vanderlinde and T. Frelinghuysen,	1749
David Marinus, . .	In Pennsylvania, . . .	1752

Students Ordained by the American Classis.

Henricus Frelinghuysen,	Dorstius and Goetschius, . .	1754
John M. Goetschius, .	Rev. J. H. Goetschius, . .	1754
Jacob R. Hardenbergh, .	John Frelinghuysen, . . .	1758
——— Barcolo, ...		1758
Jacobus Van Nist, ...		1758
Henricus Schoonmaker,	J. H. Goetschius, . . .	1763
Benjamin Du Bois, . .	J. H. Goetschius, ...	1764
Martinus Schoonmaker, .	Marinus, ...	1765
Theodoric Romeyn, .	J. H. Goetschius, . . .	1766

STUDENT ORDAINED BY THE CONFERENTIE.

NAMES.	STUDIED UNDER.	DATE.
Gerrit Lydekker,	Ritzema, Kalls, J. H. Goetschius,	1765

STUDENTS ORDAINED BY THE GENERAL MEETING.

Stephen Van Voorhis,		1772
Elias Van Bunschooten,	Meyer,	1773
Rynier Van Nest,	Hardenbergh,	1773
Solomon Froeligh,	D. Romeyn, J. H. Goetschius,	1774
Stephen Goetschius,	J. H. Goetschius, Livingston, Westerlo, Verbryck,	1775
Peter De Witt,	Livingston,	1778
Mathew Leydt,	Livingston,	1778
Nicholas Lansing,	Westerlo,	1780
Isaac Blauvelt,	Hardenbergh,	1780
Simeon Van Arsdale,	Livingston,	1782
Theodore F. Romeyn,	Livingston,	1783
John Duryee,	Livingston,	1784
Timothy Blauvelt,	Livingston,	1784

NOTE 6. Page 55.

FUNDAMENTAL ARTICLES FOR THE ECCLESIASTICAL COETUS OF THE REV. CLASSIS OF AMSTERDAM.

[Revised Translation.]

1. It shall consist of the minister and one elder from every congregation, with written credentials presented once for all. Where there are two ministers, both of them, with two elders, shall be members; where there is only one minister, but one elder shall be allowed.

2. An elder appearing in the Coetus from a congregation which has preaching not from Sabbath to Sabbath, but only occasionally during the week, shall have only an advisory voice. But an elder from a congregation which has had a regular pastor, and is endeavoring to procure another, shall have a decisive vote. All combined congregations shall be reckoned as only one.

3. Only ministers regularly qualified, and called according to the Dutch Reformed Church, shall be acknowledged as members of the Coetus.

4. None but ecclesiastical matters, and those in an ecclesiastical way —according to the Word of God and the Standards—shall be taken up and decided in the Coetus; and always in subordination to the Classis of Amsterdam, according to Articles 30 and 31 of the Church Orders.

5. No matters of dispute shall be taken up in the Coetus, unless they have been regularly presented to it, according to the rules of the Synod of Dort, for the removal of disputes about doctrine and life, for the fur-

thering and maintaining of mutual peace, union, and the general edification of the congregations.

6. Whoever feels himself aggrieved by the proceedings of the Coetus shall have the right of appeal to the Rev. Classis of Amsterdam. In cases of importance, the advice of the Classis shall always be sought in accordance with Articles 76 and 79. And they who appeal to the Rev. Classis, or for whom the Coetus asks the advice and judgment of the Rev. Classis, shall (in like manner with the Coetus itself) submit to the advice and judgment, according to the Church Orders.

7. Each congregation shall maintain its own freedom in the management of its affairs, according to the Constitution of our Church as established in the Synod of Dort. But, for the greater advantage of the congregations, those which belong to the Coetus shall, according to our Church Orders, be divided into suitable Circles; so that, where cases occur which cannot be determined by particular congregations, and do not admit of delay, they may, on request, be settled peaceably by the neighboring ministers of that Circle. But if this fails, then they shall bring the case before the Coetus.

8. No minister or Consistory shall allow any one to preach before their congregation, without satisfactory evidence that he has been lawfully ordained to the ministry in the Reformed Church. Nor shall a Dutch Consistory which has no pastor allow any minister or candidate to preach until he shall have submitted his credentials to two neighboring ministers.

9. As to calls, whether sent to Holland or to some particular congregation in these provinces, they shall be proceeded with according to the Church Orders; and where there is no minister, two Advisers shall be consulted. Henceforth, it shall be expressly stipulated in all calls that the minister shall belong to the Coetus, and be acknowledged as a member on the ground of his call, and shall be subject to it; and those congregations which have calls outstanding, are hereby bound to urge their ministers, when they arrive, to do the same.

10. Every year a general letter, after having been read to and approved by the Coetus, shall be sent in the name of the congregations to the Rev. Classis, to make known to it, in a succint statement, the ecclesiastical condition of the congregations in these provinces. Thus shall a brotherly correspondence be maintained with the Classis, according to the constitution of the Dutch Reformed Church Orders. And for the greater unity with the Church of our fatherland, we will request the Rev. Classis to send us from year to year copies of the *Acta Synodi*, in order to regulate thereby our ecclesiastical matters, for the profit and edification of the congregations.

11. Thus the congregations have deliberated, and by their delegates (to whom they gave full power to consult with each other, and to consider and decide), have determined to hold a Coetus once a year at New

York, or at some other place to be fixed by itself, on the first Monday of September.

Approved and ratified with our hands, this 27th of April, 1738, in the Consistory Chamber at New York.

Ministers.	*Elders.*
Gualterus DuBois,	Antony Rutgers } for N. York.
Bernardus Freeman,	Abraham Leffers }
Cornelius Van Santvoort,	Pieter Nevius } Long Eyland.
T. J. Frilinghuizen	Dirk Brinkerhof }
Reinhard Erigson,	Goosse Adriaansse, Staten Eyland.
A. Curtenius,	H. Fisscher, Raretans.
J. Böhm,	J. Zutveen, Nauwesinks.
G. Haeghoort,	Saboriski, Hakkinzak.
J. Schüler,	Ryts Snyder, Philadelphia.
	F. Van Dyk, Second Biver.
	J. Spies, Schoogharie.

Note 7. Page 58.

Action in Regard to a Classis.

[Revised Translation.]

This action was read, and having been again unanimously approved, it was ordered to be signed by the President and Clerk, which was then done. It is as follows:

The Coetus, taking very seriously to heart the welfare and extension of the kingdom of Jesus Christ in these far-off provinces, especially according to the Constitution of our Dutch Reformed Church; having considered what means suitable to accomplish this object were immediately practicable, finds itself convinced by weighty reasons, and constrained in conscience, to seek to become changed into a Classis, in view of the defective, fruitless, and troublesome nature of the present organization, and of the pressing reasons, and necessity even, for a Classis.

1. Because the Coetus can give no satisfactory reasons from the Church Order for its present constitution, being neither a Consistorial, nor a Classical, nor a Synodical Assembly; and therefore it is exposed to contempt from without and hindrances from within.

2. Because the Coetus has not the authority to act for the best interests of the Church and for the satisfaction of the congregations here, not being able to make any final decision of a case, or to constitute a candidate or a minister; besides the trouble and delay of the present mode of action, it being necessary to send all matters to and from the Classis before reaching a consummation, and sometimes not even then. Hence appears the necessity of a Classis, by which we can meet the wishes of almost all the congregations, and free them from the needless

and heavy expenses of sending their young men over sea for ordination, as well as from the loss of much time, and the great exposure of the young men; and also from giving calls to persons who are not suitable, and who seek ordination from other communions differing from ourselves. Of this we have already had one example among the High Dutch, and have reason to fear more. In this way we shall be in a condition to attend promptly to questions as they arise, to furnish the congregations with candidates and ministers, and to promote the real advantage of the churches. We wish to satisfy the Classis with the reasons of this course, and request them to aid us in the attainment of the object with the Synod, and accordingly to propose to the Synod, with their consent, to ratify the same.

The Consistories, therefore, and after them the congregations, are earnestly requested to agree beforehand to this action, and subscribe it with their own hands, thereby binding themselves to stand by such a Classis, and to submit to its control and decisions according to the Church Orders; and every Minister and Consistory subsequently coming in is requested to do the same, in order that thus this salutary object may the better find access to the Synod, and secure their approval.

Done in our Coetus Assembly at New York, the 19th of September, 1754, and signed, in the name of all,

J. RITZEMA, *p. t. President.*
SAMUEL VERBRYCK, *p. t. Clerk.*

Committee on Reports.—The Rev. Messrs. Haeghoort, Ritzema, Schuyler, and Verbryck were appointed a committee to come together at New York in the first part of April next, with the reports of the congregations concerning the erection of a Classis in these provinces, who then shall or shall not, according to circumstances, write to the Rev. Classis of Amsterdam, and to the Christian Synod of North Holland; Dom. Ritzema to inform the committee of the exact day, according as the opportunity may offer of a vessel to Holland.

The Same.—Dom. Ritzema shall provide each Minister with a copy of the draft of the proposed Classis, who shall propose it to the vacant congregations under his care, so that it may be signed by them, as well as by those congregations which have a Minister.

Close.—It was resolved that henceforth the Coetus would commence its ordinary session on the first Tuesday in October. Whereupon the Assembly, well satisfied with the harmony and love which had prevailed, separated with thanksgiving and prayer to God.

Subscribed and testified by us, in the name and by the authority of all.

J. RITZEMA, *p. t. President.*
SAMUEL VERBRYCK, *p. t. Clerk.*

LETTER OF THE CHURCH OF NEW YORK TO THE CLASSIS OF AMSTERDAM, OBJECTING TO THE PLAN OF A CLASSIS. OCT. 17, 1754.

Rev. Fathers and Brethren in Christ:

The Consistory of the Dutch Reformed Congregation of Jesus Christ, at New York, finds itself compelled to acquaint you with the action of the Coetus, held for some years in New York (consisting of almost all the Dutch ministers of the Provinces of New York and New Jersey), with our conclusions thereon. This [action] with its reasons being made known to you, we doubt not of securing your approbation. We therefore lay before you the plan of the Coetus, dated Sept. 19th, 1754, submitted to us and all the other congregations, together with our resolutions thereon (adopted in full Consistory), on the 1st of October.

What we have further to say in elucidation of that resolution is this.

(1.) "If the Coetus is fruitless, because, among other things, it has no power to pronounce a final decision, we fear that the power of the proposed Classis to pronounce such decision, would be still more fruitless, because more than once the lust of rule shown by some brethren in the Coetus, seemed to us to produce strife and discord, and reproaches from them that are without. For, the exercise of the power desired would have just as little effect as its non-exercise by the Coetus, not being upheld by the rest. Indeed, we fear that such an exercise of power would furnish occasion for the overthrow of our freedom by a higher power."

(2.) "We do not wholly deny that it would be useful to make candidates and ministers here: we would even agree to it if there were the same instruction in studies as in the Fatherland; but in the lack of that, it would, we think, tarnish the gospel service: as when some one, taught for one year, or two, or three, by one minister or another, without any adequate instruction in the languages or the sciences, having picked up a little knowledge in the orthodox doctrine, having learned one system or another, then, as rude as he is, mounts the rostrum, and with his borrowed sermon, is not ashamed to speak before respectable congregations *de verbo ad verbum*, thinking all the time he has done a famous piece of work; and if anything of his own is added, that only makes it worse."

(3.) "The making of candidates and ministers here has this farther difficulty, in our view, that it renders our separation from the Church of the Fatherland unavoidable. The proofs of this are plain enough. Some call our relation to your body a father's yoke, which must be broken, speaking with contempt of those who are sent here by you. They complain no little of what they have to subscribe to when received into the ministerial office. Yes, a spirit of independence strives, as is to be seen, not obscurely, in the proposal itself."

(4) We now turn to the partizanship which for some time has been shown in the Coetus, and which would not be overcome by constituting

a Classis; wherefore we think either to be an injury rather than a benefit. As appears from the work of the Committee at "Flakbosch" (Flatbush) "the call of Jackson at Bergen, Romein at Oyster Bay, against the views of your body, and from all the doings of those who, hitherto have been appointed by the Coetus. In the case of the Committee in Tappan, it can be abundantly shown that, notwithstanding the rules and resolutions of the Coetus thereon, men did not fear to override them; and whenever they had made up their minds, they intrigued to gain the majority of votes, and having gained this, instead of maintaining the right, strengthened the hands of the godless oppressors of the people of God."

"For these and like reasons we are bold to renew our old relation and remain in entire correspondence with you, to communicate our affairs and expect counsel and direction; and we hope that you will in no respect withdraw from us, but continue to be our counselors for the good of our Church, and we desire that the undertaking of the petitioners may not prosper."

Signed by the whole Consistory.

Note 8. Page 62.

Instructions to Gov. Sloughter, of New York, Jan. 31, 1689.

[Col. Hist. III, p. 688.]

"You shall take care that God Almighty be devoutly and duly served throughout your government, the Book of Common Prayer, as it is now established, read each Sunday and Holy day, and the blessed sacrament administered according to the rites of the Church of England. You shall be careful that the churches already built there shall be well and orderly kept, and more built as the colony shall by God's blessing be improved and that besides a competent maintenance to be assigned to the ministers of each orthodox church, a convenient house to be built at the common charge for each minister, and competent proportion of land assigned him for a glebe and exercise of his industry.

"You shall take care that the parishes be so limited and settled as you shall find most convenient for the accomplishing of this good work.

"Our will and pleasure is, That no minister be preferred by you to any ecclesiastical benefice in that our province without a certificate from the Right Reverend the Bishop of London, of his being conformable to the doctrine and discipline of the Church of England, and of a good life and conversation.

"And if any person preferred already to a benefice shall appear to you to give scandal, either by his doctrine or manners, you are to use the best means for the removal of him, and to supply the vacancy in such manner as we have directed; and also our pleasure is that in the direc-

tion of all Church affairs, the minister be admitted into the respective vestries, and to the end the ecclesiastical jurisdiction of the said Bishop of London may take place in that our province as far as conveniently may be. We do think fit that you give all countenance and encouragement in the exercise of the same, excepting only to the collating to benefices, granting licenses for marriages and probates of wills, which we have reserved to you our Governor, and to the Commander-in-Chief for the time being.

"You are to take especial care that a table of marriages established by the Canons of the Church of England be hung up in all orthodox churches and duly observed

"We do further direct that no schoolmaster be henceforth permitted to come from England and to keep school within our Province of New York without the license of the said Bishop of London, and that no other person now there, or that shall come from other parts, be admitted to keep school without your license first had."

Same instructions to Gov. Fletcher, March 17, 1692. (*Col. Hist. III.* 821.)

Instructions to Gov. Hunter, 1709, are substantially the same, with this addition: "You are to inquire whether there be any minister within your Government who preaches and administers the sacraments in any orthodox church or chapel without being in due orders, and to give an account thereof to the said Lord Bishop of London." (*Col. Hist. V.*, 135.)

Note 9. Page 62.

An Act for Settling a Ministry, and Raising a Maintenance for them in the City of New York, County of Richmond, Westchester and Queen's county. Passed Sept. 22, 1693. (Chapter 33.)

Whereas, Profaneness and Licentiousness hath of late overspread this province, for Want of a settled Ministry throughout the same: to the End the same may be removed, and the Ordinances of God duly administered;

I. Be it enacted *by the Governor*, and *Council, and Representatives convened in General Assembly, and by the Authority of the same*, That in each of the respective Cities and Counties hereafter mentioned and expressed, there shall be called, inducted, and established, a good sufficient Protestant Minister, to officiate, and have the Care of Souls, within one Year next, and after the Publication hereof, *that is to say;* In the City of *New York*, One; in the county of *Richmond*, One; in the county of *Westchester*, Two;—One to *have* the Care of *Westchester*, *Eastchester*, *Yonkers*, and the Manor of *Pelham;* the Other to have the Care of *Rye*,

Mamarenock, and *Bedford*; in *Queen's* County, Two; One to have the Care of *Jamaica*, and the adjacent Towns and Farms; the Other to have the Care of *Hamstead*, and the next adjacent Towns and Farms.

II. And for their respective Encouragement, Be it further enacted, *by the authority aforesaid*, That there shall be annually, and once in every Year, in every of the respective Cities and Counties aforesaid, assessed, levied, collected and paid, for the Maintenance of each of their respective Ministers, the respective Sums hereafter mentioned; *that is to say*; For the City and County of *New York*, *One Hundred Pounds*; for the two Precincts of *Westchester*, *One Hundred Pounds*, to each *Fifty Pounds*, to be paid in Country Produce, at Money Price; for the County of *Richmond*, *Forty Pounds*, in Country Produce at Money Price; and for the two Precincts of *Queen's* county, *One Hundred and Twenty Pounds*, to each *Sixty Pounds*, in Country Produce, at Money Price.

III. And for the more orderly Raising the respective Maintenances for the Ministers aforesaid, Be it further enacted *by the authority aforesaid*, That the respective Justices of every City and County aforesaid or any Two of them, shall every Year, issue out their Warrants to the Constables, to summons the Freeholders of every City, County, and Precinct aforesaid, together, on the second Tuesday of *January*, for the chusing of Ten Vestry Men, and two Church Wardens; and the said Justices and Vestry-Men, or major Part of them, are hereby impowered, within Ten Days after the said Day, or any Day after, as to them shall seem convenient, to lay a reasonable Tax on the said respective Cities, Counties, Parish or Precincts for the Maintenance of the Minister and Poor of their respective Places; and if they shall neglect to issue their Warrants, so as the Election be not made that day, they shall respectively forfeit *Five Pounds* current Money of this Province: And in Case the said Freeholders duly summoned, as aforesaid, shall not appear, or appearing, do not chuse the said Ten Vestry-Men and two Church-Wardens, that then in their Default, the said Justices shall, within Ten Days after the said second Tuesday, or on any Day after, as to them shall seem convenient, lay the said reasonable Tax, on the said respective Places, for the respective Maintenances aforesaid; And if the said Justices and Vestry-men shall neglect their Duty herein, they shall respectively forfeit *Five Pounds*, current Money, aforesaid.

IV. And be it further enacted *by the Authority aforesaid*, That such of the Justices and Vestry-Men, that shall not be present at the time appointed, to make the said Taxes, and therefor be convicted, by a certificate under the Hands of such as do appear, and have no sufficient Excuse for the same; shall respectively forfeit *Five Pounds*, current Money aforesaid: And a Roll of the said Tax so made, shall be delivered into the Hands of the respective Constables of the said Cities, Counties, Parishes and Precincts, with a warrant signed by any two Justices of the Peace, impowering him or them to levy the said Tax; and upon Refusal, to distrain, and sell by public Outcry, and pay the same into the

Hand of the Church-Wardens, retaining to himself Twelve Pence per Pound, for levying thereof: And if any Person shall refuse to pay what he is so assessed, and the said Constables do strain for the same; all his charges shall be paid him, with such further allowance for his Pains, as the said Justices, or any of them, shall judge reasonable; And if the said Justice or Justices, shall neglect to issue the said Warrant, he or they respectively shall forfeit *Five Pounds* current Money aforesaid; and if the said Constables, or any of them fail of their Duty herein, they shall respectively forfeit *Five Pounds* current Money aforesaid. And the Church Wardens so chosen, shall undertake the said Office and receive and keep a good account of the Monies or Goods levied by Virtue of this Act, and the same issue by Order from the said Justices and Vestry-Men of the respective Cities, Counties, Precincts, and Parishes aforesaid, for the Purposes and Interests aforesaid, and not otherwise: And the Church-Warden shall, as often as thereunto required, yield and give a just and true account unto the Justices and Vestry-Men, of all their Receipts and Disbursements; And in case the said Church-Wardens, or any of them, shall neglect their Duty therein, they shall respectively forfeit *Five Pounds*, current Money aforesaid, for every Refusal.

V. And be it further enacted, *by the Authority aforesaid*, That the said Church-Wardens, in their respective Precincts aforesaid, shall, by Warrant, as aforesaid, pay unto the respective Ministers, the Maintenance aforesaid, by four equal and quarterly payments, under the Penalty and Forfeitures, of *Five Pounds* current Money aforesaid, for each Neglect, Refusal, or Default; the one Half of all which Forfeitures, shall be disposed of to the Use of the Poor, in the respective Precincts, where the same doth arise, and the other Half to him or them that shall prosecute the same.

VI. Always provided, and be it further Enacted *by the Authority aforesaid*, that all and every of the respective Ministers, that shall be settled in the respective Cities, Counties and Precincts aforesaid, shall be called to officiate in their respective Precincts, by the respective Vestry-men, and Church-Wardens aforesaid. And, *Always Provided*, That all the former Agreements, made with Ministers throughout this Province, shall continue and remain in their full Force and Virtue; anything contained herein to the contrary hereof, in any wise notwithstanding.

The following references to, and extracts from, the Charter of Trinity Church, 1697, show that the Ministry Act, 1693, was interpreted to establish the Church of England.

The charter begins by referring to the "Ministry Act," and quoting that portion of it which relates to the calling of "*a good sufficient Protestant Minister.*" At least ten times the phrase "*the Church of England as now established by our Laws,*" occurs in this charter, *viz.* at lines 104, 136, 154, 174, 187, 193, 215, 244, 497, 611, in the printed copy in our hands. The title of the Corporation is "The Rector and Inhab-

itants in Communion of the Protestant Church of England, as now established by our Laws"; *lines* 103–105. The £100 to be raised by the Ministry Act, is given forever to Trinity Church for the support of its ministers; *lines* 113, 114; 510–525. For the completion of the first edifice a tax was to be levied on all inhabitants of the said parish; *line* 380; but the said parish is defined to be the "sole and only parish" . . . "of our said city of New York"; *lines* 500–504. The Church-Wardens appointed by the Ministry Act are required by this Charter also, to raise the £100 specified in the Act, and pay it to the Rector of Trinity Church (*lines* 520 545), and the Rector may prosecute them if they fail; *lines* 555–560. But in *lines* 645–654 it is asserted not to abridge any rights or privileges granted to any other Protestant Church in New York. This, no doubt, refers to the rights granted the Dutch Church by the Articles of Surrender, 1664, and by the Charter of the Dutch Church of New York, 1696.

Other references to the fact that the Church of England was considered to be established by law may be found almost without number in the Colonial and Documentary Histories of New York. Yet it must be admitted that views differed as to the construction of the Act. The whole is ably reviewed in *Baird's Status of the Presbyterian Church in the Provinces*, 1879.

Letter of Weaver, Agent of the Province of New York.

Jan. 9, 1697–8.

Col. Fletcher assumes the glory of building churches, which never was imputed to him as a crime, if it was true; but the Church of New York was not built by him, but by a contribution of several even of the French and Dutch Churches, as well as English, and an allowance of £100 per annum given to an English minister by an act of the country, which is levied, the greater part of it, on Dutch and French inhabitants. Therefore there was no necessity to lease the King's farm to the Church-Wardens (which Fletcher did just before Bellomont arrived), nor to call this lease a building of churches, and make that the pretence of hindering a succeeding Governor from the beneficial use of the farm for the conveniency of his family. (*Col. Hist. N. Y., iv.* 463.)

Domine Selyns Writes on Sept. 30th, 1696, to the Classis of Amsterdam as Follows:

[Extract.]

"My Consistory and I have for a long time labored and taken much pains to obtain certain privileges for our Reformed Church here. These we have now obtained by a favorable document, confirmed with the King's Seal, entitled, 'The Charter of the Reformed Protestant Dutch Church in the City of New York,' granted A. D., 1696. Its contents are in respect to the power of calling one or more ministers, of choosing elders, deacons, chorister, sexton, etc., and of erecting Dutch

schools, all in conformity to the Church Order of the Synod of Dort also the right of possessing a parsonage and other Church property and to hold them in a corporate capacity, without alienation. Also of receiving legacies and donations for the benefit of the Church, etc., etc. This is a circumstance which promises much advantage to God's Church, and quiets the formerly existing uneasiness."

Note 10. Page 63.

Documents Relating to the Dutch Professorship in King's (Columbia) College.

1. First Offer of Trinity Church to give Land for a College, March 5th, 1752.

At a meeting of the Rector, Church Wardens and Vestrymen of Trinity Church, on Thursday, March 5th, 1752.

Present.—Rev. Henry Barclay, Rector, etc.

It being unanimously agreed by this Board that a proposition be made to the Commissioners appointed to receive proposals for the building of a College that this Board is willing to give any reasonable quantity of the Church farm (which is not let out), for the erecting and use of a College; it is *Ordered*, That the Rector and Church Wardens be a Committee to wait on the Commissioners, and make the aforesaid proposal to them, and confer with them thereupon.

A true copy.

Richard Nicoll, Clerk.

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2. Second Offer Made in 1754.

"It is unanimously agreed by this Board that this Board will give for the use of the Colledge intended to be erected a certain parcell of land belonging to this corporation, to erect and build the said Colledge upon; and for the use of the same—that is to say, a street of ninety feet from the Broadway to Church street, and from Church street all the lands between Barclay's street and Murray's street to the water side—upon this condition, that the President of the said Colledge forever for the time being, be a member of and in communion of the Church of England, and that the morning and evening service in said Colledge be the Liturgy of the said Church, or such a collection of prayers, out of the said Liturgy, as shall be agreed upon by the President, or Trustees, or Governors of the said Colledge."—*Berrian's History of Trinity Church, page* 101.

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3. Petition to the Governor and Council for a College Charter by the Trustees Having Charge of the Funds Raised by Act of Assembly.

[New York Council Minutes, Vol. XXIII., pp. 181, et seq.]

At a Council held at Fort George, in the City of New York, the 28th of May, 1754. Present:

The Honorable James De Lancey, Esq., Lieut.-Governor, etc.

Mr. Alexander,	Mr. Holland,
Mr. Kennedy,	Mr. Chambers,
Mr. Murray,	Mr. Smith.

His Honor laid before the Board the following Petition, which was read and ordered to be Entered, viz:

To the Honorable James De Lancey, Esq., Lieutenant-Governor, etc., etc., etc.:

The Petition of the Trustees mentioned and appointed in and by An Act, passed in the twenty-fifth year of his present Majesty's Reign, Entitled An Act for vesting in Trustees the sum of three thousand four hundred and forty-three pounds, eighteen shillings, raised by way of Lottery, for erecting a Colledge within this Colony, humbly sheweth,

That divers sums of money having been raised by several Acts of the Governor, Council and General Assembly of this province of New York, for the establishing a Colledge in the said province, Your petitioners, by Acts afterwards made, were appointed Trustees for putting the said moneys at interest, and to receive proposals, accept Donations, and procure Masters and Tutors, in order to make a beginning of the said Seminary according to the trust reposed in them.

Your Petitioners further shew unto your Honour, That in pursuance of the said Trust, they have endeavoured to get a proper Master and Tutor for the said intended Seminary, But find that as your Petitioners are enabled to give Salarys for seven years only, that they are under great difficulty to procure a fit and proper person to undertake the office of Master or head of the said Seminary. Your Petitioners further shew unto your Honour, that the Rector and Inhabitants of the City of New York in Communion of the Church of England as by Law established, being willing to encourage the said Good design of establishing a Seminary or Colledge for the education of Youth in the Liberal Arts and Sciences, have offered unto your Petitioners a very valuable Parcell of Ground on the West Side of the Broadway In the westward of the City of New York for the use of the said Intended Seminary or Colledge and are ready and desirous to Convey the said Lands for the said use on Condition that the head or master of the said Seminary or Colledge be a member of and In communion with the Church of England as by Law Established and that the Liturgy of the said Church or a Col-

lection of prayers out of the said Liturgy be the Constant morning and evening Service used in the said Colledge forever, which said parcell of Land so offered by the said Rector and Inhabitants Your petitioners Considering as the most proper place for erecting of the said Seminary or Colledge upon and That their obtaining his Majesty's Charter to them or such others as Your Honour shall think proper for the said trust, will the better enable your petitioners, in conjunction with those Your Honour shall incorporate by His Majestie's Charter, to provide a proper master or head of the said Seminary, and tutors for the education of youth, and thereby greatly tend to promote and further the intent and design of establishing a Seminary or Colledge for the education of youth among us.

Your petitioners therefore humbly pray, That in order to promote so good a design, and the more effectual obtaining a grant of the said parcell of land for the use and benefitt of the said Seminary or Colledge, that Your Honour would be pleased to grant your petitioners, or to such other persons as Your Honour shall think proper, His Majestie's Charter of Incorporation, with such priviledges as to Your Honour shall seem meet, the better to enable them to prosecute the said design of establishing a Seminary or Colledge for the instruction of youth.

And your petitioners shall ever pray.

WM. LIVINGSTON,

New York, May 20th, 1754. By order of the Trustees.

[Petition from N. Y., Col., MSS. LXXVIII., 120.]

Ordered, that the said Petition be referred to a Committee of the gentlemen of the Council, or any five of them, and that they make report thereupon with all convenient speed.

4. REPORT OF SAID COMMITTEE.

At a Council, etc., the 30th of May, 1754. Present [the same as above].

Mr. Smith, Chairman of the Committee to whom by order of the 28th Instant, was Referred the Petition of the Trustees mentioned and appointed in and by an Act for vesting in Trustees the Sum of three thousand four hundred and forty-three pounds, eighteen shillings, raised by way of Lottery for erecting a College within this Colony, praying his Majesty's Grant or Charter for the Incorporating the said College: Reported that the Committee had considered of the same, and were humbly of Opinion, that his Honour do grant to proper persons his Majesty's Letters Patent for incorporating the said College according to the purport and prayer of the Petition; and that his honor would be pleased to direct the Attorney-General to prepare a Draft of the said Letters Patent or Charter, to be laid before his Honour in Council for the approbation of the Board.

Which Report on the Question being put, was agreed to and approved of.

And thereupon it was ordered by his Honour, with the advice of the Council, that a copy of the said Petition and the proceedings in Council upon the said Petition, be prepared together with a warrant to his Majesty's Attorney-General, directing him to prepare a Draft of the said Letters Patent or Charter, according to the purport and prayer of the said Petition, and it is further ordered that the said Draft, when so prepared, be laid before his Honor in Council for the approbation of this Board.

5. Order of the Governor.

[From N. Y. Col. MSS., lxxviii., 121.]

By the Hon. James DeLancey, Esq., his Majesty's Lieut.-Govr. and Com'r. in Chief in and over the Province of New York and the Territories depending thereon in America.

To William Kempe, Esq., his Majesty's Attorney General for the Province of New York:

Whereas, The Trustees mentioned and appointed in and by an act passed, &c., &c., (as above) hath by their humble Petition presented unto me and read in Council on the 28th day of May last, humbly prayed I would grant to them, the petitioners, or to such persons as should be thought proper, his Majesty's Charter of Incorporation with such privileges as should be thought meet, which Petition was then referred to a Committee of Gentlemen of the Council, or any five of them. The Chairman whereof afterward reported that the Committee were humbly of opinion that I should grant to proper persons his Majesty's Letters Patent for incorporating the said College according to the purport and prayer of the petition, and direct the Attorney General to prepare a draft of the said Letters Patent or Charter, which report was agreed to and approved of as the said petition and the proceedings in Council thereupon, copies of which are hereunto annexed, may more fully and at large appear.

I have therefore thought fit by and with the advice of his Majesty's Council to direct, and you are hereby directed and required to prepare a draft of the said letters Patent or Charter according to the purport and prayer of the said petition, and to lay the same before me in Council—and for so doing this shall be your sufficient warrant

Given under my hand, &c., &c., the 4th day of June, 1754.

6. Protest of the Minority of said Committee.

[Council Minutes Continued.]

Mr. Alexander and Mr. Smith dissenting to the Report of the Committee, desired leave to enter their dissent with their reasons, which being granted, the said reasons were read, and are in the words following:

We, whose names are underwritten being two of five of his Majesty's Council for this Province, who in the said Committee dissented from the

opinion then given by the Honourable Joseph Murray, Edward Holland and John Chambers, Esquires, we also having proposed that the said Petition should remain for further consideration of the said Committee, before report should be made thereon, and the said Committee having determined against our opinions in that point also, and carried the proposal in the negative, have, therefore, thought fit for the justification of our loyal intention towards his Majesty's service, and our hearty concern for the best good of his Majesty's subjects in this Province, and our true respect and deference to his Honour the Lieutenant Governor and the Honourable Board of his Majesty's Council, with all humility herein to set forth the grounds and reasons why we are of opinion that the said petition with the exclusive clauses therein contained ought not to have been granted.

Previous whereto we beg leave to declare that in the political light in which we consider the intended College, it appears to us that any constitutional preferment by act of Government within this Province of one Denomination of Protestants *exclusive of others* to any office that concerns the education of youth (a matter extremely interesting and important) will be injurious to the common rights of this people, naturally endanger the producing of factions and parties, tend to destroy that harmony which at present subsists among them, raise and maintain perpetual jealousies, feuds, animosities, divisions and hatred among his Majesty's subjects within this Province, put it in the power of the party preferred to oppress the rest, and tend to the advancement of particular interests and designs, rather than the public good. And although we are of opinion that the state of this province ought to have been fully considered in a time of more leisure than our preparation for his Majesty's service on the publick affairs at Albany, and our business on the Circuit would admit of, yet we thought it our duty at this time, notwithstanding these disadvantages with regard to the present petition to observe more particularly, that it appears to us,

First. That the far greatest part (we suppose seven-eighths) of the freeholders and inhabitants of this Province are Protestants of religious denominations different from those of the Church of England established by Law in South Britain, who are all zealously attached to the distinguishing characteristicks of their own respective parties, and notwithstanding their different opinions in religion, are all well affected to his Majesty's person and Government and the Protestant succession in his Royal House, and are good and profitable members of the community, and (at least) as to the far greatest part of them, have not hitherto been disqualified by any Act of Legislature, for public service in any office either *Civil, Military* or *Literary* within this Government.

Secondly. That the free indulgence of liberty of conscience and an equal enjoyment of civil rights allowed to Protestants of all denominations, and the impartial distributing of offices of trust to Protestants of sufficient qualifications to discharge such offices, within this Province,

has greatly tended to its present growth and prosperity, and that its future strength and support as a Frontier Province against the common enemy very much depends upon the preservation of those liberties and rights without the least violation or infringement.

Thirdly. That the College established by the Charter proposed, being evidently intended to draw to it the application of the public funds, raised for the erecting a College or Seminary of Learning within this Province, will contract the scheme of publick education within *narrower limits* than appear to have been designed by the present public acts of legislation and will prove a *manifest infringement* upon the rights of the people, who are all equally interested in the money raised for the purpose.

Fourthly. We conceive that a charter granted with such exclusive clauses, will prove a publick greviance, and tend to disoblige the far greater part of the people of this province, who will be disposed to think that this government treats them unkindly in judging them unfit to be trusted in the education of their own youth, in abridging their natural and civil rights and liberties in an article of the highest importance. That it will tend to drive away the far greatest part of the youth of this province into the neighbouring colonies for an education, and transfer a considerable part of our wealth to the support of foreign colleges, will tend to prevent strangers from settling among us, obstruct the increase of the value of our lands and his Majesty's Revenues by Quit-Rents, and in the event have an unhappy tendency to continue this province as a frontier against the French in a weak and defenceless state.

Wherefore we are humbly of opinion against the grant of the present petition (among other reasons that may be collected from the premises) more particularly that it appears to us.

1. As being unjust by any charter to exclude any Protestant Denomination in this province, from any offices in our College.

2. As being inconsistent with religious liberty, to impose any method of divine service, unless it be formed for that purpose in such way as the Legislature shall agree to.

3. As tending to monopolize learning to a small party, and to drive the greatest part of the youth intended for an education to seek it out of this province.

4. As subversive of the generous design a Publick College, intended by the acts of the Legislature, referred to in the petition, which do not exclude any denomination of Protestants from public office therein.

5. As dangerous to the peace and prosperity of this province, by establishing in a minor party *a constitutional right* with an exclusive dominion over the far greater part of the inhabitants thereof.

6. As detrimental to his Majesty's interest, the honor of his government within this province and the general good and welfare of the people that inhabit the same.

For these reasons we do enter our protestation against and dissent to

the grant of the prayer of the said petition, with such exclusive clauses as are contained in it. Protesting further and declaring it to be our undoubted right and bounden duty for his Majesty's service, and with regard to the civil and religious interests of the good people of this province, as occasion may require to publish this our protestation for the common good.

JA. ALEXANDER.

New York, 30th May, 1754. WM. SMITH.

P. S.—We have recollected since writing the above, that John Chambers, Esq., as a judge of the Supreme Court, and Edward Holland, Esq., as Mayor of the city of New York, are two of the Trustees named by the Act of the Assembly mentioned in the preceeding petition, and consequently, they are not the less petitioners, that Mr. Livingston has signed the petition by order of the Trustees. And with submission, we think, no person can be a fit judge of his own petition. And for that reason do also protest against the granting the said petition.

JA. ALEXANDER,
WM. SMITH.

His Honor was pleased to observe that as the gentlemen dissenting to the said report, had in their protest declared it to be their undoubted right and bounden duty, as occasion might require, to publish their said protestation for the common good, and should they publish the same, considering that their protest was laid before this board, and entered in the minutes thereof, it might be presumed to be pnblished with their approbation, and, therefore, he desired the opinion of the Council whether they thought it proper that leave should be given to publish the same.

The Council declared as they were of opinion it ought not to be published ; they could not advise or consent that leave should be given for that purpose.

* * * * * * * * *

Page 224.

At a Council, etc., etc., the 31st of October, 1754. Present (as above, except Mr. Alexander).

The draft of letters patent, incorporating certain persons to be named therein, by the name and stile of the Governors of the College of the Province of New York, in the City of New York, in America, prepared and signed by his Majesty's Attorney-General, pursuant to his Honour's warrant, issued by advice of the Council on the 30th day of May last, was laid before the Board and read and agreed to with one alteration made at the table. His Honor also communicated a list of the names of the persons he proposed to appoint Governors of the said College, which list was read and the persons approved of by the Council. And the Council humbly advised his Honour to affix the great seal to the said letters patent when engrossed.

Mr. Smith declared his dissent to the said draft of a charter or letters patent, for the reasons assigned by him and Mr. Alexander on the 30th

of May last, on the report of the committee upon the petition of the Trustees, and desired his dissent might be entered, which is entered accordingly.

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7. PETITION OF THE COLLEGIATE CHURCH, OF NEW YORK CITY, TO THE ASSEMBLY, FOR A PROFESSORSHIP OF DIVINITY IN KING'S COLLEGE, 1754.

[From the Journal of the Assembly (of the Province), Vol. II., p. 392, Oct. 25, 1754.]

A petition of the Ministers, Elders and Deacons of the Reformed Protestant Dutch Church, in the city of New York, was presented to the House and read, setting forth that as the establishing of a College within this Colony for the instruction of youth in the liberal arts and sciences has given rise to various debates, and is of the utmost importance to their civil, and more especially their religious, liberties; they conceive it highly necessary, as guardians of the ecclesiastical interests of the Dutch congregations of this city in particular, and the other Dutch Churches in this province in general, should by all proper means, endeavor to add to the privileges and liberties they have heretofore enjoyed under the auspicious smiles of the British Government; that a College for the instruction of youth in sound literature will be very advantageous in general; but unless provision be made for a Professor of Divinity for the benefit of the Dutch churches in this country, they will lose a main advantage thereby (and which they prefer to every other benefit expected from a public Seminary of learning), as the youth intended for the ministry will without that privilege, at a vast expense to the parents, be obliged to reside several years in Holland, or other foreign Protestant countries; that the institution of such a Professor would make the intended College more numerous and flourishing, as their youths would thereby be encouraged to the study of Divinity; that as the Dutch are the greatest number of any single denomination of Christians in this Province, it may reasonably be expected that in all Provincial contributions they will be the greatest benefactors to the intended College; and, therefore, humbly praying that the Honorable House will be favorably pleased, whenever the matter of the said College comes under consideration, they may, by the Act for incorporating and establishing the same, be entitled to a Divinity Professor, with a reasonable salary, to be nominated by the Ministers, Elders and Deacons of the Dutch Reformed Protestant Church in this City; and that the said Professor may freely and without control teach the doctrines of faith maintained by their churches, as established and approved of by the National Synod of Dort, 1618, 1619.

Ordered, that the said petition be taken into consideration when the House proceeds on the consideration of establishing a College for the education of youth within this Colony.

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8. Report of the Trustees of the Funds, Nov. 1st, 1754.

[Journal of the Assembly, Vol. II., p. 396.]

The Trustees of the proposed College Funds were, on Oct. 25th, 1754, ordered to report. This report was made on Nov. 1st. They briefly stated that they had entered on the trust reposed in them, and that, according to the order of the House, on Oct. 25th, they had advertised and put out the money—£3,443—at interest. They further stated that Trinity Church had offered to give them land for the site and use of a College. Signed by

John Chambers,	Jas. Livingston,
Daniel Horsemanden,	Benj. Nicolls,
Edward Holland,	Ab. De Peyster.

9. Minority Report* of Wm. Livingston, Same Date.

He said that he had protested against the above report as incomplete; that it did not contain all their proceedings; especially, that it did not contain a certain petition by the said Trustees to the Lieutenant-Governor for a Charter for a College, nor his (Livingston's) protest against the said Charter and Petition.

1. That, considering the nature of the trust reposed in the said Trustees, and that they were not a Body Corporate and Politic, they must be governed by a majority vote, and were personally responsible to the Legislature.

2. That he protested against their acts in order to protect himself.

3. That the said Trustees had exceeded their powers, or omitted to execute their trust, unless his dissent were reported.

4. That they should have reported his dissent.

5. That their refusal so to do was an infringement of his right as a Trustee.

The minority Report of Wm. Livingston included within itself documents, or extracts, or references to the following papers:

1. The first offer of land by Trinity Church as early as March 5, 1752.

2. The invitation of the Trustees to Dr. Samuel Johnson to become Head-Master, Nov. 22, 1753, signed by Wm. Livingston.

3. The invitation of the Trustees to Mr. Whittlesey to become Second Master, Jan. 7, 1754.

4. On the same date Dr. Johnson was informed that he would be made Assistant Rector of Trinity Church.

5. A reply of Dr. Johnson, dated Jan. 7, 1754, and asking for more time for consideration. Read to the Trustees on Feb. 11, 1754.

6. Mr. Whittlesey wrote to the Trustees that he could not yet decide Read by the Trustees, Feb. 21, 1754.

* The Minority Report was presented before the Majority Report.

7. March 13, 1754. The Trustees wrote to Dr. Johnson and Mr. Whittleby, inviting them to a conference in New York City in April.

8. May 16, 1754. A draft of a Charter for a College, on lands belonging to Trinity Church was read before the Trustees. Livingston protested against this with "Twenty unanswerable Reasons."

9. May 20th, 1754. The Trustees are informed that they might petition the Legislature for said Charter.

[This petition is found on the Journal of the Assembly, Vol. II., p. 399.]

Livingston's "Twenty Unanswerable Reasons."

[Journal, Vol. II. 400–402.]

(ABSTRACT.)

1. Because the Church of England, whose Liturgy is to be used in said College, is not an established Church in this Province, as declared, but all citizens are on perfect religious equality. Therefore, the establishment of said College will be partial, and a manifest encroachment on the rights and privileges of other denominations.

2. Admitting that the Church of England, established in South Britain, is established in this Province; yet the establishment of the Liturgy of said Church in said College by Charter, and without the consent of the Representatives of the people, is unjust and an invasion of their rights. For all the inhabitants will be obliged to contribute to the support of the Institution, while the vast majority dissent from the Church of England.

3. The offer made by Trinity Church on April 8th, 1754, of land for said College, is made conditionally upon the use of the English Liturgy in said College, whereas Trinity Church on March 5th, 1752, offered the land unconditionally. Trinity Church should either offer the land unconditionally or the Trustees should reject the offer as an artifice to purchase the rights and liberties of the people, under cover of a generous and unconditional gratuity.

4. That the Trustees cannot accept of lands from Trinity Church on the above conditions, or any other conditions, according to the Acts appointing them, without the consent of the Legislature. The Trustees were only appointed to receive proposals of land, &c., and report to the Legislature.

5. The Trustees are sufficiently empowered by the last Act to institute and manage the said College without any Charter.

6. That a Charter, however drawn, and without giving to the Trustees the right to advance one sect above another, would still be unsafe, as it might be surrendered or repealed,

7. Because the moneys directed to be paid for the salary of the Masters, &c., &c., were intended for the Masters of a Free College; but the Trustees, in taking the oath prescribed by said Charter, would bind

themselves to defeat it. For they would aid and abet Trinity Church in defrauding the Province out of said moneys, by applying them to the use of the College of Trinity Church.

8. Because said Charter excludes from the office of President all persons not of the Church of England. This would excite animosities in the Province by a discrimination of privilege, and establishing a superiority in one among the sects, which would prove prejudicial to the education of youth, by excluding competent persons from the office of President, and electing inferior persons thereto.

9. The second Act referred to, empowering the Trustees to appoint Masters, prescribes no religious test whatever; nor was said Act intended to exclude the Dutch or other Protestants.

10. Because the Trustees appointed by said charter are empowered to supply all vacancies of Trustees by their own choice, and without restraint. This may subvert the design of the College, or prove dangerous to the liberty of the people.

11. Because it will compel parents to send their children to this College of Trinity Church, or leave them without academical education.

12. Because it may carry out of this province large sums of money to the neighboring provinces for the education of youth.

13. Because it is likely to prevent charitable contributions. Many will cheerfully contribute to the College of New York, but not to the College of Trinity Church.

14. Because it is contrary to the Golden Rule taught by the Head of the Church. It would be unbecoming the dignity of Trinity Church to try to counteract this rule.

15. Because the application of the moneys to the use of Trinity Church College, which were ordered to be paid for the use of the New York College, would raise public disorder when his Majesty's interests, on account of the encroachments of the French, require the greatest concord.

16. Because if there were a necessity for the said Charter, it ought to have been proposed to the Assembly at their last session (or the next one) to secure an Act to enable the Trustees to dispose of the said moneys for the purposes for which the Charter was intended. The Trustees cannot apply the said moneys to Trinity Church College until empowered so to do by the Legislature.

17. Because by said acts certain persons are appointed for the application of the moneys, but in the Charter other persons are mentioned. Those appointed by Act cannot surrender moneys to those appointed by Charter, as that would be delegating a power which is not transferable.

18. Since the College of Trinity Church will consist of other Trustees, and be otherwise incorporated and enjoy other powers than the College of New York, they must be considered as totally distinct. But two Colleges are useless. Trinity Church College is set up in opposition to the College of New York. The encouragement of the former would be a violation of his (Livingston's) trust, and expose him to censure.

19. Because he (Livingston) verily believes that the several branches of the Legislature reserved solely to themselves the establishment of the plan of government to be exercised in the New York College, as they have the disposition of its location and its money.

20. Because the Trustees appointed by said acts, who consent to the appropriation of said money to the said Trinity Church College, may and ought to be accountable for the same out of their own pockets.

May 16, 1754. WM. LIVINGSTON.

[On May 16, 1754, these reasons were read by the Trustees. They were also included in his Minority Report to the Legislature on Nov. 1st, 1754. But the Charter for King's College was signed the day before.]

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10. LIVINGSTON'S BILL.

Nov. 6th, 1754. Motion of William Livingston.

"*Resolved, Nemine contradicente,* That this House will not consent to any disposition of moneys raised by way of lottery for erecting and establishing a College for the education of youth, or any part thereof, in any other manner whatsoever, than by Act or Acts of the Legislature of this Colony, hereafter to be passed for that purpose."

"Mr. Livingston asked for leave to bring in a bill for the establishment and incorporation of a College for the education and instruction of youth in the liberal arts and sciences."

"*Ordered,* That leave be given."

Nov. 6, 1754. The bill was presented and read the first time.

Nov. 7. Read the second time.

EXTRACTS FROM THE JOURNAL OF THE ASSEMBLY AND THE PROPOSED BILL OF WILLIAM LIVINGSTON, TO INCORPORATE A FREE COLLEGE IN THE CITY OF NEW YORK. [*See Corwin's Manual, 3d ed.*, 1879, *p.* 36.]

The Bill is dated Nov. 26th, 1754, and may be found in full on the printed journal of the Assembly, vol. ii, p.p. 412-418.

"As the Bill, entitled 'An Act further to establish and incorporate a College within this Colony for the education and instruction of youth in the liberal arts and sciences,' which was to be the subject of this day's deliberation, is of the utmost consequence to the people we have the honor to represent, with respect both to their civil and religious liberties; and the season of the year being so far advanced as not to admit of so much time as will be necessary to consider all the parts of it with that attention its vast importance requires; I move that the Committee to whom the said Bill is referred, be discharged from proceeding thereon, that the further consideration thereof be postponed to the next meeting of the House, and that the said Bill be ordered immediately to be printed and published, that in the meantime we may

have the opportunity of knowing the general sentiments of our constituents on this great and important concern.

Ordered, That the Committee to whom the said Bill is referred, be discharged from proceeding thereon; that the said Bill be postponed to the next meeting of this House, and that in the meantime it be printed.

Ordered, That James Parker, public printer for this Colony, print the said Bill."

(ABSTRACT.)

The Preamble of the Bill refers to an Act of 1752, for vesting in Trustees the sum of £3,443, raised by lottery, for a College; that the Trustees were to put out this money at interest, and receive proposals from any cities or counties which might desire said College.

Also to an Act of 1753, directing that the Treasurer of the Colony, from moneys derived from the duty on excise (according to an Act of 1713), should pay annually to said Trustees the sum of £500 for seven years (beginning on Jan. 1st, 1754), for the salaries of the Masters and Officers of said College, and for other necessary purposes, provided the whole expense should not exceed £500 per year; and said Trustees were to fix the salaries and cost of tuition and account to the Governor, Council and Assembly.

Also to an Act of Dec. 27, 1753, for raising £1,125 by lottery for said College; out of which 15 per cent. upon the whole number of fortunate tickets was to be paid to the Trustees for said College:

And since the said sums were sufficient to begin said College, but had not been applied for the purposes aforesaid; and the present number of Trustees with the powers granted them, were not sufficient for founding said College, and for advancing and protecting the means of education in the same, and therefore the design of the Assembly had been delayed:

And since the establishment of the said College, not only upon the most firm and permanent, but also upon the most ample, extensive and catholic foundation was necessary to secure its prosperity and render it a universal blessing to the people; and these ends would be best attained by an Act of the Legislature for further establishing and incorporating said College; therefore

I. "Be it enacted by the Governor, Council and Assembly, that the said College or Seminary of Teaching (intended to be erected by the second of the above Acts), is hereby fully, completely and absolutely instituted, erected and established a Public College or Seminary, for the regular instruction and improvement of youth in the liberal arts and sciences, and to continue such forever."

II. This section forbids that any shall be Trustees *ex-officio*.

III. Provides for Twenty-four Trustees.

IV. That so-and-so shall be said Trustees.

V. That there shall be one Head or Master, to be called the President, and that . . . . shall be said President.

VI. Constitutes said President and said Trustees a Corporation, under the name of "The President and Trustees of the Provincial College of New York." The gifts, etc., etc., are only to be "in force" upon the confirmation of the Governor, Council and Assembly. The Trustees may not grant away any part of the estate of the College, without the consent of the Legislature.

VII. About the Treasurer.

VIII. Trustees to be appointed when vacancies occur, by Legislative Acts.

IX. President and Treasurer to be appointed only by Act of Legislature.

"And whereas should the Government of the said College be put in the hands or under the direction of any religious sect or denomination whatsoever within this Colony, it would not only enkindle animosities among the inhabitants of this Colony, but also be contradictory to the true intent and meaning of the Legislature of this Colony, in raising and providing the several sums above mentioned for the use of the said College; in order, therefore, to give as great encouragement as possible to all manner of persons, of every Protestant denomination whatsoever, to afford their childern an education in said College; and also in order that no religious test should ever prevail in said College; and that all Protestants whatever in said College, as well officers and teachers as students, may enjoy equal privileges in religious matters without any manner of discrimination, and that the intent of the Legislature of this Province may be the better answered:"

X. "Be it further enacted by the authority aforesaid, that no particular religious profession, Church or denomination whatever, shall be established in the said College; and that all and every person or persons whatsoever, of any Protestant denomination whatsoever,"——if of proper ability may occupy and hold any office in said College, and that there shall be no religious test whatever among Protestants.

XI. Forbids any efforts to proselyte pupils from one sect to another; but the Trustees may make such by-laws as shall require students to attend public worship at such places as they prefer.

XII. No system of Divinity shall be publicly taught in said College; no Professors of Divinity shall ever be appointed; nor shall the President or Tutors read lectures on Divinity; but every one shall be left to pursue his own method of studying the Scriptures:

Provided always that the Rector, &c., of the English Church of the city may appoint one Professor of Divinity, and that the Dutch Church of the city may appoint one Professor of Divinity, for privately instructing the youth of their respective churches in the doctrine of their said churches; to be paid by each of them out of the Treasury of said College.

XIII. All officers of said College (excepting Quakers) shall subscribe the oath of allegiance and the other State oaths; and also the following oath: [the purport of this oath is that they will faithfully discharge their

respective duties]. But Quakers shall take the affirmation according to the form provided in 1734.

XXVII. The College can confer the degree of A. B. and A. M., but no other degrees.

XXXI. That Divine worship be performed every morning and evening in the said College by the President or one of the Tutors; and that, in order thereunto, the President and Trustees of said College shall draw up and compose such a formulary for the said morning and evening service as shall be least exceptionable to the several denominations of Christians in this Province, and shall report the same to the Governor, Council and Assembly for amendment and confirmation.

There are XLII. sections in all, but the others relate to matters of detail.

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11. Letter of Rev. Henry Barclay to Rev. Samuel Johnson, Nov. 4, 1754.

Dear Sir: Mr. Nicoll being obliged to go out of town, communicated your letter to me in order that I might answer it. On Thursday last the Charter passed the Council and was ordered to be forthwith engrossed. On Friday, the Trustees appointed by Act of Assembly according to order of the House, delivered in a report of their proceedings conformable to the Act, which report was signed by all but William Livingston, who objected to the report as not being complete, because no notice was taken of the proceedings with regard to the Charter, which the Governor and the rest of the gentlemen thought unneccessary. Whereupon Livingston delivered in a separate report in full, containing his famous protest, etc. This occasioned a great ferment in the House, and issued for that day in a resolve that Livingston's Report should be printed at large, and the affair postponed to further consideration on Wednesday next. They had a majority of 14 to 8, but three of our friends were absent, and it was with much difficulty that they were prevented from censuring the conduct of the Trustees and returning thanks to Livingston. We were all afraid that this would have retarded the sealing of the Charter, and some well-wishers to the thing would have consented to the retarding of it had not the Governor appeared resolute and come to town on Saturday, and fixed the seal to it. And to do him justice, he has given us a good majority of Churchmen, no less than eleven of the vestry being of the number. There are but eight of the Dutch Church, most of them good men and true, and two Dissenters. We are, however, puzzled what to advise you as to resigning your mission. I have been with Mr. Chambers this morning, and though it be the opinion of most of the gentlemen that you ought to resign and trust to Providence for the issue of things, and come away immediately, we would rather choose, if possible, that you should put off the resignation for a fortnight or three weeks, and come down immediately, be-

cause some are not so clear with regard to the £500 support, though others think we cannot be deprived of it. But since this conversation with Mr. Chambers we have had some glimmering light. I went from Mr. Chambers' to Mr. Watts' (who is unhappily confined with the rheumatism), and met two Dutch members coming out of his house, who, as he told me, came to make proposals for an accommodation, and all they desired was a Dutch Professor of Divinity, which, if granted, they would all join us and give the money. This, I doubt not, will be done, unless the Governor should oppose it, who is much incensed at the Dutch for petitioning the *Assembly* on that head, but I make no doubt, he may be pacified.

Upon the whole it is the opinion of all that you must come down as soon as possible, and the advice of Mr. Chambers and myself, in which I believe Benny concurs, that you defer the resignation of your mission a little longer, as it will be the means of getting a good subscription for your support in case this accommodation with the Assembly should fail, which, however, I am inclined to think will not fail. In a word, it seems you have put your hand to the plow, and I know not how you can now look back. Providence, I trust, is still on our side, and everybody is solicitous for your return.

I am, dear sir, in the greatest hurry,

Yours, etc., HEN. BARCLAY.

I have not time to give you a list of the Governors, nor indeed can I recollect them all. The whole number is forty-one—seventeen *ex-officio*, and twenty-four private gentlemen,—in which number there are at present but eight of the Dutch Church, the French, Lutheran, Presbyterian ministers, and Will. Livingston—so that we have a majority of twenty-nine to twelve, and in these twelve are included Mr. Richards, John Cruger, Leonard Lispenard, and the Treasurer, all our good friends.

Monday, 10 o'clock, *Nov.* 4, 1754.—*Beardsley's Life of Johnson, p.* 195.

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12. PETITION OF DOMINE RITZEMA TO THE GOVERNOR AND COUNCIL FOR ADDITIONAL CHARTER FOR A DUTCH PROFESSOR OF DIVINITY IN KING'S COLLEGE.

May 7th, 1755.

Then Mr. Ritzema, the senior minister of the Reformed Protestant Dutch Church in this city, addressing himself to his Honour, said: He returned him thanks for the honour he had done him, and the regard he had shown to the Dutch Church, in appointing their senior minister for the time being one of the Governors of the College, and that he hoped he should acquit himself in that station with general approbation. That he was sorry to have observed the differences and animosities in the Province touching several restrictions in the Charter, and

hoped some means might be fallen upon to heal them. That he apprehended it would much conduce to this end if his Honour would be pleased to grant, either by addition to this Charter, or in such manner as should be thought most proper, that there should be established in said College a Professor in Divinity for the education of such of the youth of their church as might be intended for the ministry, with a suitable and reasonable allowance or salary, and to be chosen by the Consistory of that Church for the time being, which, as it might contribute to the prosperity of the College, he thought it his duty to request his Honour to grant.

His Honour replied he approved of what Mr. Ritzema had requested, and if the Governors who had now the management of the College would make application to him, he was very ready to grant it.

The Governors thereupon unanimously declared their approbation, and agreed that a petition be prepared and presented to his Honour accordingly.

Upon which it was resolved that Mr. Barclay, Mr. Ritzema, Mr. Henry Cruger, Mr. Watts and Mr. Richard, or any three or more of them, be a Committee to prepare the said Petition against the next meeting.

Second Tuesday of May, 1755 (May 13).

Committee presented a Report, which was read and approved and signed by the Governors.

REPORT.

SECOND TUESDAY OF MAY, 1755.

The Reverend Mr. Henry Barclay, Chairman of the Committee appointed on the seventh instant to prepare a Petition to his Honour the Lieutenant Governor, for establishing a Dutch Professor in Divinity in the College reported that they had prepared the said Petition which, being read and approved of is in the words following (to witt): To the Honourable James De Lancey, Esq., his Majesty's Lieut. Governor and Commander in Chief of the Province of New York and Territories thereon depending in Councill. The Petition of the Governours of the College of the Province of New York in the City of New York in America, Humbly Sheweth That whereas by his Majesty's Letters Patent of Incorporation bearing date the 31st of October, 1754, the sole power of electing Professors of the College is vested in the Governors, and that they conceive it will tend to the prosperity of the College and the increase of the number of students, if provision could be made for establishing a Professorship in Divinity for the instruction of such Youth as may intend to devote themselves to the sacred Ministry in those Churches in this Province that are in Communion with and conform to the Doctrine, discipline and Worship established in the United Provinces by the National Synod of Dort, and any other Students that may

be desirous to attend his Lectures: Your Honour's Petitioners therefore humbly pray that an Additional Charter be Granted them for that Purpose and that the nomination of such a Professor from time to time be in the Minister, Elders and Deacons of the Reformed Protestant Dutch Church in this City and the same established in such manner as shall seem best to your Honour. And Your Petitioners as in duty bound shall ever pray.

Wm. Kempe, A. D. Peyster, Hen. Barclay, Joannes Ritzema, John Albert Weygand, Joannes Carle, Samuel Johnson, Josiah Martin, Paul Richard, Hen. Cruger, Jno. Watts, Henry Beekman, Philip Ver Planck, Fred. Philipse, Jos. Robinson, John Cruger, James Livingston, B. Nicol, Jos. Reade, Nath'l Marston, Joseph Haynes, Jno. Livingston, David Clarkson, Leonard Lispenard, James De Lancey.

New York, May 13th, 1755.

Ordered that the Committee who prepared the said Petition be a Committee to wait upon his Honour the Lieutenant Governor with the same, and to solicit the Grant mentioned in the said Petition.

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13. Action on Said Petition.

Council Minutes vol. 23, p. 276, M.

At a Council held at Fort George, in the City of New York, on Monday, the nineteenth day of May, 1755.

Present, The Honorable James De Lancey, Esq, Lieut.-Gov., etc.

Mr. Alexander, Mr. Holland,
Mr. Kennedy, Mr. Chambers,
Mr. Murray.

After recapitulating the petition, the following is the action of the Council:

Ordered, That the said Petition be referred to the Gentlemen of the Council, or any five of them.

The Governor withdrawing, the Gentlemen of the Council resolved into a Committee on the said Petition, and being agreed upon their report, His Honour returned and took his seat.

Then Mr. Holland, Chairman of the said Committee in his place, reported that the Committee had duly weighed and considered the said Petition, and were humbly of opinion his Honour might [grant] the prayer thereof.

Which report on the question being put, was agreed to and approved of.

Ordered, That a copy of the said Petition and the proceedings thereupon in Council be made out for, and delivered to the Attorney-General with a warrant directing him to prepare a draft of a charter pursuant to the prayer of the said Petition, and to lay the same before this Board for their approbation.

JUNE 3D, 1755.

Mr. Banyar, Deputy Secretary of this Province from his Honour the Lieutenant Governor presented his Majestie's Additional Charter to the Governors of the College of the Province of New York, in the City of New York in America, for establishing a Professor in Divinity in the said College according to the Doctrine, Discipline and Worship established by the National Synod of Dort, and then withdrew.

The said Additional Charter being read: It was thereupon

Resolved, That the Treasurer, Mr. Barclay, Mr. Ritzema, Dr. Johnson and Mr. Lispenard be a Committee to wait upon his Honor the Lieut. Governor, to return him the thanks of this Board for the same.

Ordered, That the said Additional Charter be lodged with the Treasurer of the Corporation; which was delivered to him accordingly.

At a Council, etc., etc., the 30th of May, 1755.

Present, the Honorable JAMES DE LANCEY, ESQ., Lieut.-Gov., etc.

MR. KENNEDY, MR. CHAMBERS,
MR. MURRAY, MR. SMITH,
MR. HOLLAND.

The draft of an additional charter to the Governors of the College of the Province of New York, in the City of New York, in America, for establishing a Professorship in Divinity for the instruction of such youth as may intend to devote themselves to the ministry in these Churches in this Province that are in communion with and conform to the doctrine, discipline and worship established in the United Provinces by the National Synod of Dort, and any other students that may be desirous to attend his lectures was laid before the Board, read and approved of, and the Council humbly advised his Honour to fix the seal of the Province to the same when engrossed and prepared for it.

At a Council, etc, etc., the 5th of June, 1755.

Present,

Ordered, That the additional charter granted to the Governors of the College of the Province of New York, in the City of New York, in America, for the establishing a Dutch Professorship in Divinity be printed.

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14. PETITION OF THE GOVERNORS [OF KINGS COLLEGE] TO THE ASSEMBLY, FOR THE MONEYS RAISED BY LOTTERIES FOR A COLLEGE, 1755.

[From the Journal of the Assembly, Vol. II., pp. 446–7, June 12, 1755.]

A petition of sundry of the Governors of the College of the Province of New York, in the City of New York, in America, was presented to the House and read, setting forth that for some time past several considerable sums of money had been raised in this Colony by public lotteries and the duties on excise, which was, by Acts of the Legislature, vested

in Trustees, and appropriated for the founding and erecting and establishing a College or Seminary of learning, for the education and instruction of youth; that the said Trustees in consequence of their appointment, and of the Acts of the Assembly aforesaid, did about a twelve-month since open a Public Seminary, under the care and direction of the Reverend Samuel Johnson, whom they invited and called from Stratford, in New England, as President, to begin and carry on the same; but finding the advancement of the said Seminary would be greatly retarded for want of several powers and privileges with which the neighboring Seminaries were vested, such as making laws for the good government of the students, and conferring degrees and honors, such as are usually granted by Colleges, did therefore petition his Honor, the Lieutenant-Governor in Council, and obtain his Majesty's Letters-patent of incorporation, granting unto the petitioners the powers and privileges aforesaid, whereby there is now the greatest prospect of success, and it is hoped that by some future assistance and encouragement it will fully answer the good and laudable intentions of the Legislature; that the said petitioners, considering it would tend to the promoting of said College to have a Professor of Divinity therein, in communion with and conforming to the doctrine, discipline and worship established in the United Provinces by the National Synod of Dort, for the benefit of such students as may intend for the Sacred Ministry, or such others as may be desirous to attend his lectures, petitioned his Honor, the Lieutenant-Governor in Council, for his Majesty's additional Letters-Patent for that purpose, which were readily granted, whereby the nomination and appointment of such Professor is vested in the Ministers, Elders and Deacons of the Reformed Protestant Dutch Church in this City; and the said Professor is to enjoy the same rights and privileges as other Professors in the said College, as in and by the said Charter, ready to be produced, will more fully at large appear; that upon the petitioners being sworn and qualified to execute the office of Governors of said College, the Rector and Inhabitants of the City of New York, in communion of the Church of England, as by law established, did, for the encouragement, promoting and forwarding the said good design, execute and deliver unto them the legal conveyances for a certain parcel of land in the West Ward of this City, of upwards of £3,000 value, which they generously offered and set apart for that purpose, being most pleasantly and conveniently situated for the building and use of a College; that the petitioners, being sensible of the advantages of a free and generous education of youth in the liberal arts and sciences, to the Province in general, as well as to this City in particular, are ready and willing to the utmost of their power faithfully to execute the trust reposed in them; and therefore humbly praying the Honorable House will at all times assist, protect and countenance them therein, and particularly that they will be favorably pleased to pass a bill in order to vest in the petitioners for the uses aforesaid the several sums of money so as aforesaid raised by

public lottery, and the duties on excise, with the increase or profit arising thereby; and also grant unto them such further and other assistance and encouragement the better to enable them to carry on the useful work aforesaid, as to the Honorable House shall seem reasonable and consistent with the public good.

A motion was made by Mr. Cornell to postpone to the next meeting of this House, after the first day September next, and the question being put thereon it was carried in the affirmative, in the manner following: affirmative, 11; negative, 9. [The names are given in the Journal.]

After a warm and protracted debate of a year it was ordered that one-half of these moneys be given to the College, and the other half to the Corporation of the City of New York. (*Corwin's Manual, 3d ed.*, 1879, *p.* 37.)

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15. The Dutch Church of New York and Ritzema.

When Domine Ritzema's amendment to the charter of the College became known to the public, there was much dissatisfaction with it, even in his own church. His consistory entered a complaint August 11, 1755, against his course of conduct in this respect, and ordered it to be entered on their records. As this is an important document for the understanding of this whole matter, and it is difficult fairly to condense it, we give it entire. This is also necessary in vindication of the Church of New York. It will be observed that it somewhat modifies the preceding history, as gathered from other documents.

Complaint of the Church of New York against Ritzema.

At a meeting of the consistory of New York, one of the members presented a writing, with a request that it should be read to the meeting; which having been done, it was by a majority vote ordered to be recorded in the church book, and for this purpose given to the President. It runs thus:

"A testimony and declaration in writing of the elders, deacons and church-masters of the Low Dutch Reformed Protestant Congregation in the City of New York.

"After that the consistory, in the year 1754, had presented a request to the Hon. House of Assembly, in their own name and that of the other Low Dutch Congregations in the Province of New York, asking certain rights or privileges in the Provincial Academy or College which they were about to establish among us, and had obtained a favorable reply thereto; it was thought proper to leave the matter to their Honors prudence and wisdom, not doubting that they, with the consent of the Lieutenant-Governor and the High Council, would lay the foundation and the principles of the said Academy in such a way that the Low Dutch Reformed congregations here, as well as others, would acquiesce therein with joy and satisfaction, and be animated to do their utmost

for its upbuilding and advancement, with unity and brotherly love, binding hearts and hands together with all who sought to further the welfare and success of the same.

"And seeing that since that time some persons have obtained a charter for a College for the English Church, whose fundamental articles are opposed to the object of the Provincial Academy, and which is so strictly limited that almost no privileges or liberties are left to induce other denominations to unite with them, but only a small number of Trustees or Governors of the College who are not of that Church, who can easily be overborne in voting by those of the English Church, which has given much offence and dissatisfaction here, especially to those who have at heart their rights and privileges.

"This being so, notwithstanding Domine John Ritzema, as the oldest minister of our congregation at New York, allowed himself to qualify as one of the Governors of the said College, and took an oath to seek the prosperity of the same, all without the knowledge, advice or consent of the consistory, nay against their will and purpose, and used all diligence to establish said College, together with a pressure to obtain an addition to the charter, providing a Dutch Professor for the Low Dutch people; which addition, when obtained, is of no essential advantage, being so limited that the said Governors, or the majority of fifteen of them, may, according to their pleasure, under pretence of misconduct, suspend the Dutch Professor, or even displace him from his office, without any liberty of appeal; and, under the appearances of liberties allowed to the Low Dutch Church, they seek to move the members of the Hon. House of Assembly, by a request or petition, to bestow the public money on the said English Church College, which request or petition, was signed by Dominie Ritzema, as one of the Governors, and thereby he instigated the Assembly to confirm and ratify the said charter.

And seeing that we, the present ruling consistory, being by God's providence chosen over this congregation to watch for its welfare, and as far as possible hinder any discord or perversity, we can not with a good conscience omit to have noted in the church-book the following testimonies, in order that every one of our congregation and those who come after us, may know our solemn convictions of the imprudent conduct of Domine John Ritzema, and also because our silence in so weighty a matter might be taken for a consent and approval. Therefore we testify—

"1. That Domine John Ritzema, in allowing himself to be qualified as governor or overseer of said English Charter College, did this without our knowledge, and therefore without the advice, counsel or consent of the consistory.

"2. That the addition to said charter, which was obtained by means of his reverence, and is said to contain full privileges for our congregation, was prepared incontestably without our knowledge, advice or counsel, and in no respect answers to our conception of what would be ad-

vantageous for the upbuilding of our church, and is dearly bought since it is so fettered by the jurisdiction of other parties that the liberties and rights therein given to the Low Church are nothing but a fair show.

"3. That the aforesaid conduct of his reverence with the gentlemen of the English Church, in a matter of so great importance to our congregation, without the knowledge or counsel of the consistory, is contrary to our expectation, against the close bonds which ought to exist between consistory and minister, against the indispensable respect which he ought to show to the consistory, against brotherly love, and against the unity and peace of our congregation.

"4. That the strife and discord which have arisen upon his course, his reverence alone is the cause and author of.

"Set down, according to the resolution of the consistory, this eleventh of August, 1755. In the name of all. (Signed,)

"LAMBERTUS DE RONDE, *Pres.*"

Reply of Ritzema to the Complaint.

Domine Ritzema presented an answer to the foregoing writing of the elders, deacons and churchmasters, which, after deliberation, it was thought proper to record, and it was given to the President for that purpose. It is as follows:

"Although it is enough for me to find myself able to refute the greatest part of this paper, yet, since the convictions of conscience concerning truth and falsehood are so different, I must, against my inclinations, mingle in wearisome contentions. I leave the judgment of this paper to the consideration of those before whom it comes for consideration, and content myself with peacefully saying—

"1. That I had full power and authority for all that I did.

"2. That I, in this matter, never attacked the consistory, (or any one else,) either in their person or their offices, much less the privileges of my Church, If the gentlemen consider it their duty to watch over the welfare of the congregation, not less do I consider it mine, as I think I have shown in the acquiring of such a privilege, which will be sufficient till a late posterity, not only for the preservation but for the extension of our Low Dutch Reformed doctrine and discipline.

"3. As to the privilege itself, I did not mention it to any of your members, because it had not reached the consummation to which I thought to bring it—much less could I obtrude it upon them. If it was not acceptable, it could better be left where it was, till men saw in it the advantage I did, since no one was prejudiced by my attempt.

"4. If the gentlemen (to pass by other matters now) have the right, according to their conscience, to say what is stated in article 4, I hope they will not take it ill that I, according to my conscience, apply it to those from whom it came.

"I hope then, Rev. sirs, that this paper also will be preserved for posterity, that they may know wherein I have sinned, wherefore I have de-

served to be so miserably beaten and branded as if I had betrayed the Church and made sale of her privileges; which, however, I never cease to maintain; and I entreat my God that he would make me faithful to fulfill the ministry which I have undertaken in the Lord, from whom my reward shall come, even as I am confident that he will never leave nor forsake his own. "(Signed,)

"J. RITZEMA."

Presented Aug. 12, 1755.

NOTE 11. Page 69.

FRELINGHUYSEN'S COMMISSION.

"*Our Salutation in the Lord to all who may Read this Letter.*

"(May, 1755.)—Inasmuch as it is expedient, for the glory of God, and conducive to the salvation of men, to establish in these recently inhabited ends of the earth seminaries of true philosophy as well as of sound doctrine, that men may be imbued with the principles of human wisdom, virtue and unostentatious piety: Therefore, we, pastors and elders of the Reformed Church of both provinces, viz., of New York and New Jersey, in North America, being assembled in a Coetus, and having established an alliance among ourselves, do resolve in these present critical times to strive with all our energy, and in the fear of God, to plant a university or seminary for young men destined for study in the learned languages and in the liberal arts, and who are to be instructed in the philosophical sciences; also that it may be a school of the prophets in which young Levites and Nazarites of God may be prepared to enter upon the sacred ministerial office in the Church of God. Indeed, because our country is yet new, and not possessed of so great wealth as is required for the work prescribed, *therefore*, we earnestly beseech all the well disposed, and implore them to be willing to help us with the power of money, by giving something for the promotion of this great and peculiarly necessary work which we have undertaken; and we hereby delegate and do appoint, by our authority and this present instrument, the Rev. Domine Theodore Frelinghuysen, the very faithful pastor of the Reformed Church at Albany, to present our most humble petition wherever the providence of God may open up a way, and to explain more fully the weighty reasons of this our proposition; to receive donations, and in all circumstances to act as may seem good to him and necessary for the furtherance of the matter above mentioned. He will also give, in behalf of the brethren united in this alliance, an exact account of all things. We therefore pray that the all-sufficient God will give him a pleasant voyage across the ocean and a prosperous return, and will open the hearts and the hands of the well disposed, and bountifully reward them for their gifts contributed to us, both in this world and in the world to come.

"Done in our Coetus Convention, held in New York on the thirtieth day of May, 1755. In the name and by the authority of the whole Coetus.

REINHART ERICKZON, *p. t., President.*
JOHANNES LEYDT, *p. t., Scribe.*
BENJAMIN MEYNEMA.
ULPIANDIS VAN SINDERIN.
JOHANNES HENRICUS GOETSCHIUS.
J. C. FRYENMOET.
SAMUEL VERBRYCK.
DAVID MARINUS.
BAREND VROOMAN.
JOHANNES SCHUNEMAN.
THOMAS ROMEYN."

[NOTE—For the original Latin see *Corwin's Manual, 2d ed.*, 1869.]

NOTE 12. Page 70.

CALL FOR A MEETING OF THE TRUSTEES OF QUEEN'S COLLEGE, ON THE SECOND TUESDAY OF MAY, 1767.

[From the New York *Mercury* of the following dates, *viz.*, April 20, 27, May 4th, 1767.]

BERGEN COUNTY, Apr. 4th, 1767.

Whereas, a number of Dutch Ministers and Elders have taken into serious consideration the many and dangerous inconveniences and abuses which have crept into their churches, whereby the progress of true Christianity and knowledge and practice is obstructed, and with which they have been grievously inflicted these many years; and being desirous to rectify them and restore their Church to its ancient and proper lustre and dignity, after solemn humiliations, fastings and prayers before the Throne of Grace, with all those among their flocks who thought proper to join them; agreed at last to, and judged it the only remaining remedy, to erect a Seminary or College, in which the American youth might be regularly educated, and after the manner and custom of the United Provinces, and other Protestant Reformed European Churches wherefrom their ancestors proceeded; and to dedicate the most pious and capable to the weighty Gospel function whereby the usefulness and happiness of the numerous Body of the Dutch people might be completed in respect to their loyalty, industry and Christian Religion. It also pleased the King of Kings, in whose hands the hearts of Kings are, and who promised that their Kings should be nursing Fathers, and their Queens nursing mothers to the Church, to favor the humble address of the Ministers and Elders, to his Excellency, William Franklin, Esq., Governor and Commander-in-Chief in and over his Majesty's Province of New Jersey, etc., whereby they have obtained his Majesty's Letters-patent and Charter, or Royal Grant, bearing date the 10th day of November, 1766, to erect a College called Queen's College, in the Province of New Jersey, and a Corporation or Body Politic, together with all the privileges, powers, authorities and rights belonging thereunto, as is customary and lawful in any College in his Majesty's Realm of Great Britain; the sacred trust of which is committed to the care and integrity of these following worthy and eminent gentlemen, in

company with a sufficient number of Ministers of the Gospel, residing in this and the two adjacent Governments, created and constituted to be Governors and Trustees of said Queens College; namely:

Of the City of New York,

Simon Johnson, Esq.,
Philip Livingston, Esq.,
Theodorus Van Wyck, Esq.,
Abram Lott, Esq.

Of the Province.

Sir Wm. Johnson, Bart.,
Robert Livingston, Esq.,
Col. Johannis Hardenberg,
Col. Abram Hasbroeck,
Levi Paaling, Esq.,
Col. Jas. Brinckerhoff,
Col. Nicholas Stillwell,
Col. Matthew Hoffman,
Jacob H. Ten Eyck, Esq.,
Col. Abram Herring,
Isaac Vrooman, Esq.,
Bernardus Ryder, Esq.
Rev. Samuel Verbryck, Tappaan,
Rev. Eilardus Westerlo, Albany,
Rev. John Schuneman, Catskill,
Rev. M. Goetschius, New Paltz,
Rev. Barent Vrooman, Schenectady.

Of the Province of New Jersey.

His Excellency, the Governor,
The President of the Council,
The Honorable, the Chief Justice,
The Attorney-General.
} For the time being.

Peter Hassenclever,
Hendrick Fisher, Esq.,
Philip French,
John Van Metern,
Peter Schenck,
Peter Zabriskie, Esq.,
Tuynes Dye, Esq.,
Hendrick Kuypers, Esq.,
Rev. John H. Goetschius, Hackensack,
Rev. John Lyt, Brunswick,
Rev. David Marinus, Achquegkenonk,
Rev. Martinus Van Harlingen,
Rev. Jacob Rutse Hardenberg, at Raritan,
Rev. Wm. Jackson, Bergen,
Rev. P. Wyberg, Philadelphia,
Rev. Jonathan Du Bois, Bucks, in Pennsylvania.

It is also ordered and directed, in the same Royal Patent, that the first meeting of the said Trustees shall be held at or near the County House of New Barbadoes, or Hackensack town, in Bergen County, on the second Tuesday of May next, where and when said Trustees are to be properly and duly qualified by any one of the Justices of the Supreme Court, or Judges of the Inferior Court of Common Pleas, of the Colony of New Jersey, before they proceed to any business.

I, therefore, the subscriber, with the advice of others, do by these presents give public notice of the said meeting, and with all due submission and respect to the above-named gentlemen, I invite them and humbly crave their presence and condescension to such a necessary and salutary though laborious task, putting them in remembrance of the

words of the holy apostle Paul to the Hebrews, chap. vi: 10, "For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. JOHN H. GOETSCHIUS, V. D. M.

NOTE 13. Page 73.

EXTRACT FROM A LETTER OF THE CLASSIS OF AMSTERDAM TO BOTH COETUS AND CONFERENTIE, 1768.

* * * * * * * * *

Since we, in our previous letter, as early as June 6th, of the present year (received, we hope, by you), gave some hint of a plan, conceived by us, for the promotion of the desired union of the, to our grief, still divided and sadly rent Brotherhood; and since, if these divisions continue, in the midst of a multitude of sects and persuasions, the effect on the upbuilding of God's Church in these Provinces must be disastrous: therefore, we feel bound to give a further account, not only of our progress in the matter, but of the import and details of the plan.

As to the first, we, in presenting our plan to the Christian Synod, showed, by conclusive arguments drawn from the present state of things, that some change should be made in the resolution of the Synod of 1763, and so the means of remedy be secured.

Our plan, having been read in the Synod, was laid on the table for further consideration. But it obtained the approval of the Hon. *Commissarii politici*, and they urged the respective Classes to convert it at once into a resolution of Synod. But the delegates of the respective classes excused themselves on the ground that they could not take final action on a question of such importance, and with which they had not been charged by their constituents, but that they must take the same *ad referendum*, so as to bring the resolutions of their Classes to the Synod the following year. So the matter remained undecided for one year.

Meanwhile we neither will nor may leave you in uncertainty in regard to the actual contents of our plan. We lay it down as a basis that nothing is more becoming and necessary that the two parties now divided shall come together, the sooner the better, in the closest bonds of love, sincerely forgiving and forgetting what has been done by either party in the past.

And while we perceive that you are immovably fixed in your purpose of establishing a separate College, and we have been informed that the Governor has already granted you a Charter, giving permission to establish it in New Jersey, we are neither able nor desirous to hinder this, supposing that you, as wise and prudent builders, have counted the cost beforehand, and that you have found among you funds sufficient not only to begin and to establish a College, but also to maintain it;

and that you have the means to provide such a newly-established College with worthy Professors, who shall give proof of their abilities, each one in his department, and be renowned in it. This is certainly necessary for the success of a new College in a country where several Colleges have already been founded and which are in a flourishing condition. But we cannot approve of your undertaking of such a work separately from your other brethren of the Conferentie, for we can see sad consequences from this course. If our fraternal counsel still has influence with you, then consider whether (if a College among you is absolutely necessary), it be not better that the entire Brotherhood assembled in one body should enter into friendly negotiations with the Trustees or Directors of the already flourishing Scotch Presbyterian College at Princeton; not to unite these two ecclesiastical bodies in one (although, otherwise it seems necessary that these two Assemblies should join hands in the defence of the doctrine of particular and free grace), but to make joint use of any of the Academical rooms as Auditoria. Thus the students of the Reformed Churches might at once obtain the benefit of the instructions of the Professors in Literature, History, Languages, Philosophy, &c., and then the united brethren would need only to choose provisionally one or two Professors to teach Theology, Didactic, Polemic, Exegetic, &c., according to the fundamentals of our Reformed doctrine; and in our opinion the brethren would do best to choose on favorable conditions such theologians from the Netherlands as have proved their learning, piety and orthodoxy, and are firmly attached to the Netherlands' Formulas of Unity [or Standards]. For this, we, if requested, would do all in our power to recommend qualified persons. Further, students should have studied two or three years under these Professors, and received satisfactory testimonials from them before they should be admitted to an examination. A Lector also might be appointed if necessary, to instruct in the Dutch language, so that it might be kept alive as much as possible. We need not tell you how much expense would by this means be saved, or that you might in your country obtain funds sufficient for such arrangement far more easily than you could secure enough for the establishment of an entirely new Academy; and as the funds increased, the limits of the work could be extended.

But as to Church government, we hold most firmly this ground that the Netherlands confession of faith and Church Order, with all besides that belongs to the formulæ of uniformity, must be subscribed, and that the closest union must continue between the Churches of your Province and our Netherland Mother Church, and also that the same shall be maintained through friendly and fraternal correspondence.

Yes, since the word subordination, which the Synod and our Classis have hitherto used, has become offensive to some (although we have never understood it as implying an absolute dependence of the foreign churches on us in every thing), we are willing to modify the same, and

to call it a close union, in which you stand to the Netherland mother Church. Still, we can never accord to your Particular and General Church Assemblies the titles of Classical and Synodical Assemblies, without a violation of our Church Constitution. But to give proof of our indulgence, we will allow the widely scattered churches to form themselves, according to the situation of the districts, into several smaller assemblies under the name of Conventus, in which the ministers and neighboring churches may come together three or four times a year, (more or less as the case may require), to act upon matters affecting the highest interests of their churches. Moreover, if it should be thought well to hold every year a General Assembly under the name of Coetus, consisting of delegates from each Conventus, we, so far as we are concerned, (the Synod of North Holland approving), would gladly grant the long desired liberty to admit to preparatory and final examinations, and to further qualify the lawfully called, on the condition that at least one Professor of Theology shall always have a seat and vote in the Coetus.

The Coetus should, in order to maintain this close union with the Netherland Churches and our Classis, acknowledge its obligation annually to send its certified Minutes to our Classis, show itself inclined to accept in a spirit of love the fatherly and brotherly instruction, and counsels of the Mother Church, and to follow them as far as may be possible, having no other aim than the maintenance of purity of doctrine and the Church Order, and the harmony and edification of the brethren.

Behold, dearly-beloved brethren, how the Classis is ready to lay aside its dignity, and see whether this effort may not by God's blessing, become the means of uniting in sincere love the sadly divided brethren, who are one with us in the Reformed worship and doctrine. Oh! that a pitifully-wasted Babel might be changed into a true Philadelphia!

You will from this readily gather our sentiments, and you will have the opportunity to take this plan into mature and dispassionate consideration, while you with us await the action of the Church Synod.

It remains for us to express our wish that our efforts may be blessed, and that the richest blessings may be granted to you and the Churches committed to your care.

In the name and by authority of the Classis of Amsterdam,

WILHELMUS KOOLHAAS, Dep. Cl., p. t., Pres.

PETRUS CURTENIUS, p. t., Clerk.

Oct. 3, 1768.

NOTE 14. Page 76.

EXTRACT OF A LETTER OF COETUS TO CLASSIS OF AMSTERDAM, 1768.

. . . . "Although your opinion and advice concerning a union with the Scotch Presbyterian Academy at Princeton do not seem to require a reply, yet we must be permitted to say that such a union seem

to be pregnant with many difficulties. If peace could be secured, and we be enabled to live in friendly and fraternal correspondence with the Church of the Netherlands, we would be better able to maintain an Academy than any other [Church] in the province." . . . . "It appears to be the unanimous opinion of the Trustees (Curatores) of our charter, that we must obtain a Professor from the Netherlands."

By order of Coetus,

S. VERBRYCK, Pres., *p. t.*
D. MARINUS, Sec., *p. t.*

NOTE 15. Page 76.

EXTRACT OF A LETTER OF THE CONFERENTIE TO CLASSIS OF AMSTERDAM, 1768.

"Concerning the Charter, which has been obtained for a separate Academy in the Jerseys, in preference to having one or two Professors in Theology in the Scotch Presbyterian Academy at Princeton, we remark:"

1. "We heartily acknowledge that it is possible to form a union with the latter; but the establishment of an Academy for ourselves seems at present to be impracticable, and in this matter the Rev. Classis has judged correctly.

2. But we believe that the Right Rev. Classis, being as fully informed as ourselves of all the circumstances, will consider the former scheme to be as impracticable as the latter.

As to the Charter which has been obtained, we cannot judge about it, as we have never seen it. But Domine Ritzema has received a communication from the Governor of the Jerseys, in which he says that he was deceived, when he gave this Charter, by those who applied for it. He thought that the request came from the Netherland Churches which remained in their former subordination [to the Classis of Amsterdam]. His Excellency, however, has now found out to the contrary, and hence is not in a very great hurry to forward the matter.

A good friend has even assured his Reverence that his Excellency had granted it rather out of spite against the Presbyterians, and in order not to favor their Academy. And what after all is the worth of the Charter in itself considered? There it is indeed, but no place is fixed for the location [of the Institution]. Domine Goetschius, with his friends, wants to have it located at Hackensack, and has already begun to build a certain house, which he is unable to finish. Domine Leydt, with his friends, wants it on the Raritan. Thus are they already divided into two parties about the location. Goetschius has already started a Latin school, appointing his wife's brother as teacher. He has also placed another Latin teacher two or three miles distant to make it a little more convenient for the boarding of the pupils. Domine Leydt. with his

party, has done the same on the Raritan. Domine Verbryck intends to establish a school at Tappan. We doubt much if either of them has a cent. Whether this will result in building a Babel or a Philadelphia, we leave to the judgment of wise men. There is no endowment for either of these schemes. All must be got by begging either here or abroad. Is true religion in danger of perishing? Very likely the motive is nothing else than this: The Church of England has a school and the Presbyterians have one, and why should we be behind them? Will any one give liberally under such circumstances, and from a religious principle?

Now let us look at a plan of a union with the Presbyterians in their Academy. For us to have an arrangement there for our Professor in Theology is a matter of no little importance, even if this union be only a local one.

(1.) We do not think that those brethren who have obtained a Charter for themselves will easily give up their notion, and surrender their privilege, as they call it.

(2.) Nor can we believe that it is likely that the Presbyterians will at the present time accept of this proposal, for they are already supplied with Professors of Theology. They have six [Professors] there at the present time, according to their custom. These men would then be there without performing anything.

(3.) There are among us those who would favor this union, but we doubt not that there is a large number to whom such a union would not be acceptable." [The letter then treats of the plans of ecclesiastical government proposed, whether independent or subordinate to the Classis of Amsterdam, or holding to some sort of Union.] It says finally:

"We fully approve of all that is subsequently proposed, with the design of maintaining a close union with the Netherlands Church. But we cannot fail to express our doubts whether the Coetus should have the unlimited privilege to examine and ordain. We would see no danger therein if we were supplied with Professors of Theology. Then we would even request the same from your Right Rev. Synod. But as long as this is not the case we do not consider it safe for us to remain on the old footing just as it has now again been determined in the Synod of North Holland, 1766, in references to the churches of Philadelphia."

We are zealous for the doctrine of Free Grace and Special Grace. Grace is the pivot on which everything turns. Over this doctrine, your Reverences, watch, as also do we. For these very reasons you point us to the Scotch Presbyterians and their Academy at Princeton. We give this advice consideration. But would not this doctrine prevail more generally in this part of the world if we had a Professor of Theology such as your Right Rev. Classis has described, in the English Academy or College in New York? Domine Ritzema, the oldest minister in the city of New York, as early as 1755, secured an additional Charter for this special object, that his congregation alone (to the exclu-

sion of all the others) should have the privilege [of appointing a Professor]. Of this Institution his Reverence is a Governor; but his promotion thereto (which we gratefully acknowledge) has been one prominent cause of our lamentable schism; for the long since deceased Theodore Freilinghuyzen was provoked to wrath by this circumstance. Because he was shut out, he stirred up all the Churches in both the Provinces, for the establishment of an Academy, Classis, etc., etc., for ourselves. This is well known to the Rev. Classis, and it is unnecessary to refer to it again. Some will object that this is an Episcopal Academy, whose ecclesiastical government differs more from ours than does that of the Scotch Presbyterians, and that the Governors or Regents are mostly Episcopalians. We reply by asking whether their Articles of Faith are not just as orthodox as ours. Are there not found among them at the present day, many ministers, who teach the doctrines of Grace, free and special? Even though many may fall short, is not this also the case in the present Scotch Church? Certainly their best ministers complain that there is a general degeneracy in reference to sound doctrine. Of this, many books which daily come under our eye, are witnesses. It is true that most of the Governors are at present members of the English Church, and if they were moved by party spirit they could outvote us. But we are free to say that this party spirit has never shown itself to us, and most probably need not be feared. They are the first and most respectable people of our city and of our land. [The Governors consist of] the Governor of the Province, the Councellor of the King, the Judges in the Courts of Justice, the Rector of the Church [Trinity], the oldest Dutch Minister, the French, the Presbyterian and the Lutheran Ministers. [They need not be feared] in regard to those things which we think especially concern us; for the additional Charter expressly determines that the Professor [in Theology] is to be a member of the Dutch Church, and that he must teach the doctrines of the Netherlands Church, according to the Articles of the Synod of Dort, 1618–19. We may press this matter the more, because in the English Academy at this place, as well as in Philadelphia, there is no Professor of Theology, and hence that Church suffers the same as we do. Their young men, who are sent from here to England to be ordained, are indeed unskilled in Theology. They will not send them to any other Academy. We could, therefore, in this way work much for the common good of our American Zion, if we only had a prudent and skilful Professor of our own.

And Domine Ritzema, who alone had the opportunity to act with energy in this matter, three or four years ago obtained the assent of the other Governors that we should call a man from Holland, such as the Charter prescribes, *viz.*, one who has studied and been trained there, and who should be sent by the Rev. Classis. The Governors promised to give him £200 per year, and we were to add £200, so that he would have a salary of £400, the same as that of the President of the College.

If this matter should be pressed by the Classis and the Synod, we doubt not that it would succeed. Such a man would indeed be enough for the whole need of the Church.

We do not intend to oblige all the other congregations to come to New York. The Dutch Church [of that city] has never been willing to take advantage of its privilege, and now less than ever. That congregation can never expect from the Governors the right of nominating or appointing a Professor, who shall be paid entirely by the Governors. For even the Church of England in this city has no special privilege in the College, except that the President must always be a member in communion with that Church. But all the other Professors and Teachers may, without any conditions, be members of other denominations. From this it appears that the Dutch Church is privileged above all other bodies.

Now we only say this, that if we lay aside all prejudice, and really intend to build up pure doctrine, we must cultivate peace and unity in the Church and in our civil relations; we must attempt nothing above our power, and neither oppress ourselves nor others. Such is the course we should pursue. If all the foolish things done by the brethren of the opposition could be brought before their eyes by the Right Rev. Classis and Synod, it might have the desired effect. For, notwithstanding all lamentations about it, the English Church will prevail in this Province.

Now that Church has always been friendly to those who adhere to the Netherlandish Constitution. We can, at the present time, substantiate this by many facts. . . . . .

[Domine Ritzema intended to have secured the signatures of Fryenmoet, Coek and Rysdyck, but a good opportunity occurring of dispatching this letter, he sent it under his own name alone.]

Note 16. Page 76.

Letter of Domine David Marinus of Acquackanonk, 1755.

A remark on the Disputes and Contentions of this Province, meaning New York.

"If any man in his right senses, who will not be duped, considers what hath happened among us, will he then any longer be at a loss to ascribe our strifes, quarrels and contentions to their real causes? Was there not a sum of money raised by our Assembly in order to erect a College or Seminary of learning for the education of youth? And did not a certain party petition for and obtain a Charter in which the President is appointed forever to be a member in communion with the Church of England? etc." Will not our youth by this Constitution be under the sole government of that party (as yet not numerous in this Province) and thereby be imbued with their principle; so that High Church will be brought into a likely way to triumph over us? Will not

the youth be tinctured with the principles of those who teach them? And will this not soon model Church and State? When these things are duly considered (which surely are very obvious to every thinking person) I hope they who belong to the Reformed Church as constituted by the Synod of Dordrecht will no longer suffer themselves to be so much imposed upon as they have been for some time of late. For my part, I am not more amazed, although I am much so, at the astonishing imposition of the encroaching party that would monopolize our intended College, than I am at our own infatuation, stupidity and lethargy." He then refers with approbation to the Independent Reflector and Watch Tower on this point, and inveighs against a pretended friend to the Dutch Church who had published an Article in the New York Mercury in favor of King's College and adverse to the establishment of a separate Classis in this Country. "But he seems," says Dom. Marinus "to be under a terrible apprehension when this (an independent Classis) is effected, that the Jersey College (then located at Newark under Rev. Aaron Burr) will be encouraged and ours (Kings) at the same time neglected. I hope we will wish the Jersey College well, because their aim at grasping after all our Churches hath not hitherto been so glaring as that of the High Church College (Kings) in this Province. And I believe the religious principles inculcated in the former agree better with Holy Scriptures, and with the Confessions of our Church, nay, even with the doctrinal part of the Articles of the Church of England than I expect will be taught in the latter. Moreover those who erected it, have not as yet endeavored to impose the charge of keeping it upon us. But if our friend had not been hasty, and had waited but a little while longer he would perhaps have been informed *that we don't choose to have too near a connection with either; but intend, please God, an Academy of our own, for the free Education of our youth.*" * * "And though this our resolution be but just and equitable in itself, and no more than what is manifestly our indispensable duty, we may notwithstanding, in a great measure, thank our kind sister Churches for it, who by the whole of their late conduct towards us, even by their dreams and prophesies, have shown us the necessity thereof, unless we resolve ignominiously to surrender, and give up our churches to them." He finally exhorts his brethren of the Reformed Church to be aroused from their lethargy, to awake to the craft and artifice used to despoil them. He doubts not that his Gracious Majesty King George will be pleased to "grant us a Charter too, for the education of our youth as well as any other religious denomination whatsoever." And he adds: "We have no business with their Colleges; they may erect as many as they please, and must expect to maintain them too, themselves. Let every one provide for his own house."

The above pamphlet is bound up in vol. V. *Miscellaneous Pamphlets*, New Jersey Historical Society.

Note 17. Page 77.

Trustees Named in the Second Charter of Queens College Granted in 1770.

"We do of our special grace, certain knowledge, and mere motion, by these presents, for us, our heirs and successors, create, ordain, constitute, nominate, and appoint the Governor or Commander-in-Chief, the President of the Council, or Chief Justice, and our Attorney-General of said Colony, for the time being; Sir William Johnson, Baronet, and Rev. Johannes Henricus Goetschius, Rev. Johannes Leydt, Rev. David Maurinus, Rev. Johannes Martinus Van Harlingen, Rev. Jacob R. Hardenbergh, and Rev. William Jackson, of our said Colony of New Jersey; Rev. Samuel Verbryk, Rev. Barent Vrooman, Rev. Maurice Goetschius, Rev. Eilardus Westerlo, Rev. John Schuneman, of our Province of New York; and Rev. Philip Wyberg and Rev. Jonathan Du Bois of the Province of Pennsylvania; Hendrich Fisher, Peter Zabriskie, Peter Hasenclever, Peter Schenck, Tunis Dey, Philip French, John Covenhoven, Henricus Kuyper, of our Colony of New Jersey, Esqrs.; and Simon Johnson, Philip Livingston, Johannes Hardenbergh, Abraham Hasbrouck, Theodorus Van Wyck, Abraham Lott, Robert Livingston, Levi Pauling, John Brinkerhoff, Nicholas Stillwill, Martinus Hoffman, Jacob H. Ten Eyck, John Haring, Isaac Vrooman, Barnardus Ryder, of our Province of New York, Esqrs., Trustees of our Queens College in New Jersey."

Note 18. Page 80.

We insert the Letter of the Classis of Amsterdam, ratifying the Articles of Union.

The Letter of the Classis of Amsterdam.

To the Convention of United Brethren, Ministers and Elders of the Reformed Dutch Churches in New York and New Jersey,

Reverend and Much Respected Brethren: We received your friendly letter, with the accompanying documents, dated October 18th, just previous to the close of the year, and in season to present them at the first Classical meeting in the new year, that they might take them into consideration, and communicate the result of their deliberations as speedily as practicable. We have learned from the documents you have sent to us, with great joy, that the God of peace has inclined the hearts of the brethern, long divided by unhappy contention, to seek delightful peace and reunion in brotherly love; so that, by the friendly invitation of the Consistory of the Church in New York, most of them assembled in that city, and, after a session of four days, were reconciled and united to each other. We also learn that the absent brethren, mostly prevented by circumstances of a domestic nature, have given the assured hope that they will be satisfied with the Plan of Union. We have not in

a long time been so much rejoiced by gratifying intelligence from our churches in foreign lands as by that now received from you, which is "good tidings from a far country;" like water, refreshing to our souls, weary and thirsty by reason of our former correspondence in relation to existing difficulties. Well may we, in the congregation of God's people, offer up our joyful songs of praise to the God of peace. We desire, with our whole hearts, and in pure, disinterested love to the brethren and the church, that this peace and union may be universal, and prove perpetual. The pious zeal of the Consistory of New York; the willingness and readiness of the brethren to respond to their invitation to assemble in convention; the pious and edifying character of their deliberations during their session of four days; and the declared assent of most of their absent brethren, conspire to warrant the well-grounded hope that such will be the result. In order speedily to confirm and bring to conclusion this sacred work of peace, and to allow no languor or delay, we have in our Classical meeting attentively read and maturely considered the proposed articles, adopted by the brethren present as a basis of union. These Articles essentially correspond with the Plan heretofore proposed by us, and appear to be wisely adapted to the peculiar circumstances and condition of the churches of New York and New Jersey. The Classis, cordially desirous to see peace and harmony restored and established among their brethren in the common faith in America, wish it to be extensively published, that they have heartily and unanimously approved the Plan of Union, without proposing any alteration or addition; and they express their ardent hope that the brethren not present at the convention lately held in New York, may be animated with the same zeal for the attainment of peace and harmony, and adopt the Plan of Union without suggesting any material alteration.

We trust that our full approbation will tend to promote this most desirable end in your entire unanimity. Still, the general convention of the united brethren and churches not only claims the freedom, but (according to the import of the Articles now approved by us) feels itself bound further to make such stipulations and additions as the interests and welfare of the churches may require. We, therefore, request the brethren who have signed the Articles of the Plan of Union (having entire confidence in their love of and devotion to the cause of peace) to employ all their efforts for the accomplishment of the proposed object, and especially to seek the reconciliation of the church at Kingston with their minister, Rev. H. Meyer. We are rejoiced to hear that he yielded, with the other brethren, his full approbation to the Articles of Union, and hope that the reconciliation between him and the church may soon be effected, through the kind mediation of the brethren, unto mutual satisfaction and rejoicing. We cheer ourselves with the hope which you have expressed to us, that when our ready and full approbation of the Articles of Union shall be sent to those particular churches which have not signed them, it will exert such a strong influence as to lead to their

acquiescence and approbation. Thus, a speedy adoption of the Articles as conditions of peace, will, before long, bring to an end all divisions and dissensions, cause them to be ever forgotten, and unite the hearts of the brethren so closely that they shall continually remain a well-cemented body, abiding in one spirit, and with one accord striving for the faith of the Gospel. Thus shall the Mother Church of the Netherlands remain in close connection with her daughter dwelling in a distant country, in the unity of faith and love, and built on one common Constitution. Thus, also, the churches of New York and New Jersey may successfully appeal to the civil authorities, with good hope of success, for the maintenance of their ecclesiastical freedom and privileges, preserving fully the character of Reformed Dutch Churches, as originally organized. Thus may our Reformed Church in your land, in the midst of so many denominations as surround her, exhibit the beautiful and attractive appearance of the Lamb's bridal Church, "Fair as the moon, clear as the sun, and terrible as an army with banners." Over your peaceful Church, animated by truth and love, inseparable, united, God will command his "blessing, even life for evermore," even as "on a habitation of righteousness and a mountain of holiness," the fragrance of which shall spread all around, and attract many to her communion, as members of the "one body in Christ." Nothing can prove more delightful to us who have, with a disinterested spirit, strongly exhorted the brethren to a reconciliation and union, and, at the same time, to a close correspondence with the Reformed Church of Holland, and continued attachment to her faith and order, than henceforth to see the churches of New York and New Jersey *a true Philadelphia*, where the Lord loves to dwell. For this end we entreat, in behalf of the brethren and churches, the direction of the "wisdom which is from above, which is first pure, then peaceable, gentle, easy to be entreated, full of good fruits, without partiality, and without hypocrisy." May the hearts of all flow together into one, and be bound together in love, which is the bond of perfectness. Thus "the fruit of righteousness shall be sown in peace of them that make peace;" yea, the God of peace shall impart the earnest of salvation to those on whom he pronounces the blessedness of the peacemaker, and furnish therein the evidence of their heavenly sonship. Commending you to God's manifold and best blessing for this and continued years, yourselves, your families, your churches, and ecclesiastical assemblies,

We remain, reverend and respected brethren, with true brotherly love and regard, your fellow-servants and brethren in Christ,

N. TETTERODE,

V.D.M. Amst. et Deputatorum Classis ad res exteras, h. t. Praeses.

JOHANNIS ARN. ECK,

V.D.M. Amst. et Dep. Classis ad res exteras, h. t. p. Scriba.

AMSTERDAM: Done in Classical Session, Jan. 14, 1772.

Note 19. Page 81.

Synodical Action, 1773.—Professorate.

The subject of the Professorship having been taken into consideration, the proceedings of the several Particular ecclesiastical Bodies in relation to it were read; whereupon, was also presented and read a letter from the honorable the Trustees of Queens College in New Jersey, containing a respectful address to this Rev. Body, representing, among other things, that they had written to the Rev. Classis of Amsterdam and the Rev. Theological Faculty at Utrecht, requesting those Rev. Bodies to recommend a person whom they judged qualified to be called as President in the forementioned College, who should at the same time instruct those youth who chose to place themselves under his oversight in Sacred Theology, and who would consequently, agreeably to the received Articles of Union, be a member of the Particular and General ecclesiastical Bodies, and commending the forementioned College to the kind regards of this Rev. Body.

After mature deliberation, the Rev. Body came to the following conclusions:

1. As respects the Professor's place of residence: that Brunswick is the most suitable, on account of his relation to Queens College there situated, as well as for the students in regard to livelihood and other circumstances.

2. With reference to his actual call, the Rev. Body coincide with the honorable the Trustees in their proposal, in the expectation that they will call no person as Professor of Sacred Theology but one who is recommended by the Rev. Classis of Amsterdam, which recommendation the honorable the Trustees will please to communicate to the Rev. General Body before the call is made; and also, that the Professor of Theology will at the same time be and remain President of the College, the Theological Faculty being the superior in rank.

3. For further carrying into execution these designs, the Rev. Body will use their endeavors and influence to increase the fund, which (according to report) has already reached the sum of £4,000, now in the hands of the honorable the Trustees, so as to make out a sufficient call; at the same time, judging that the most suitable way of effecting such increase is, that the Trustees, upon the reception of the money from the Province of New York, solemnly engage to such incorporated congregations as the Rev. General Body shall be pleased to name for that purpose, that if ever the income of said money should, in the judgment of the Rev. General Body, be used to support any other Theological Professors than those of the Dutch Reformed Church, in fellowship with the Church of the Netherlands, then, and in such case, said money shall be restored to the incorporated bodies mentioned.

4. It is further determined, by special letter, in the most earnest manner, to recommend this subject to the Rev. Classis, with accompanying

reasons why the Rev. Body judge this to be, in present circumstances, the best plan to bring the weighty matter of the Professorship in the speediest and surest manner to a consummation.

5. And lastly, that a copy of this minute be handed to the honorable the Trustees by the Rev. Deputati of this Body.

Note 20. Page 81.

Letter of the General Meeting to the Classis of Amsterdam.

Right Rev. Gentlemen and highly esteemed Brethren in Christ:

We have the honor of sending to you the Acts of our General Meeting, held at Kingston, on the 5th–8th days of October; as also a duplicate of the Acts of the Meeting at New York, in the month of June, 1772, as we understand you have not received them. We do not wish to trouble you by sending you an extended letter, since we are conscious that you are necessarily engaged in many important matters. However, your care, and thoroughly tested love towards our Church here, gives us ground to hope, not only, that all good news from the New Netherlands will be gladly received, but also, that you are ever willing to extend a helping hand for the promotion of our good. Permit us, therefore, to call the special attention of your Body in a brief manner, to the ninth Article of the Acts of this our Meeting, at the same time laying open before your Body the whole matter, and stating the grounds for our determination concerning it.

It is undoubtedly known to your Body, that a Charter for a Seminary or Academy in New Jersey, was obtained a few years ago, by a few members of our Church. The principal aim of this was to prosecute theological studies under a regular Professorship, and under protection of a royal Charter.

The Seminary in question, has already been established at Brunswick, a small town not far from the City of New York, and altogether pleasantly and advantageously situated. This enterprise appeared somewhat strange to some of the brethren during the times of division in our Church, when it was impossible to deliberate, and effectively take measures for the common interests of our Zion, as we have been enabled to do since our happy union. Meanwhile the Hon. Gentlemen, Curatores of the above-mentioned Seminary) among whom are some of the most distinguished men of the country), have proceeded to bring it as nearly as possible to a desirable position. For that purpose also, they present this important matter, by a communication to your Assembly, as is mentioned also in the Article, referred to above.

After mature deliberation, the meeting has approved of the Acts of the Hon. Gentlemen, Curatores, and unanimously agreed to them for the following reasons:

1. The cost of living in the city of New York and even in the smaller

cities of this Province is so very high that we cannot entertain any reasonable expectation that students (who, as a general thing, are not wealthy), after having already spent a good part of their patrimonium in obtaining their preparatory education, shall be able to defray the expenses which a full theological course will entail. For this reason, Brunswick, where living is much cheaper than in any principal city in this Province, was considered by us to be the most favorable situation.

2. Because some of the principal congregations in this Province, we are sorry to say, have not united with us in this enterprise, and principally for the reason that they do not wish to be burdened with the expenses of the Professorships; but if we should call a Professor, without the help of the New Jersey brethren, we especially need their aid and assistance, for this very purpose; in that case we would stand in absolute need of it.

3. Because, according to the reports of the Hon. Gentlemen, Curatores, the considerable sum of four thousand pounds has already been collected for the establishment and support of the Brunswick Seminary, which will make it all the easier for the united congregation to bring it up to the amount requisite for the support of a Professor and necessary Tutors.

4. Because nearly all of the now united congregations are inclined to establish the Seminary in question; and because the regulation now proposed seems to be the best and only way, in our judgment, for adjusting the differences of opinion among the brethren upon this matter; for if this be not done, it would be difficult if not impossible, to carry the matter into effect.

5. Because the need of the Church absolutely demands, that another and better course than has hitherto been pursued be taken for the education of parties fit for the service of the Church, inasmuch as otherwise we would be obliged to remain waiting in uncertainty for many years to come. This would have a hurtful effect upon the congregations.

6. Because, as has been mentioned, a royal Charter has already been granted and obtained for the Seminary in question, under which the requisite Funds can be suitably and safely entrusted.

We hope that your Body, seeing the force of the above-mentioned reasons, will be pleased to grant the request of the Hon. Gentlemen, Curatores, to recommend to them a man adapted and qualified to act as Professor and at the same time as President of the Brunswick Seminary. This request we also adopt as our own for the above-mentioned reasons, and we hope that we will receive, as soon as possible, a favorable response of the Classis upon this so weighty a matter, a matter which we must consider as fundamental to our Church Union. May the God of Peace preserve this Union inviolate forever. After praying for God's richest blessings upon your dear persons, congregations and the Church in the

Netherlands, we have the honor of calling ourselves with the highest love and esteem, Rev. Gentlemen,

Your most humble Servants and Brethren in Christ.

JOH. CASP. RUBEL, Pres. *p. t.*

D. ROMEYN, V. D. M., Sec. *p. t.*

In name of the General Meeting, held at Kingston on Oct. 8th, 1773.

NOTE 21. Page 82.

LETTER FROM THE CLASSIS OF AMSTERDAM, JUNE. 15, 1774.

Reverend, Learned and much Respected Brethren, constituting the General Synod of the Ministers and Elders of New York and New Jersey:

We received the minutes of your Convention held at Kingston, Oct. 5-8, 1773, with the accompanying letter, written at that time, in due season. We have read them with great satisfaction, as the fear which we expressed in our last is at once removed, because the brethren in both the provinces of New York and New Jersey are of one mind on the subject of the Professorate.

As it respects this important subject, beloved brethren, we have earnestly directed our considerations to proper means; but we needed a firmer footing on which to go to work, before we could prosecute it in any way with hope of success.

We ought previously to know, *first*, on what certain salary a Professor might be called; *secondly*, whether there would be any other emoluments besides the salary, as a dwelling, etc.; *thirdly*, how much would be allowed for the removal of a Professor and his goods; *fourthly*. what are the particular services which would be required of a Professor?

Without knowledge as to these points no one will be disposed to leave his fatherland; but when we receive intelligence on these points, we shall be able to act on this subject efficiently.

In the meantime we submit to the consideration of your reverend Body, whether the Rev. J. H. Livingston, S.S. Th.D., who is held by us in high reputation, would not be deemed by the brethren qualified for the office. Our Classis will gladly give her approbation.

It appears to us, as it does to the Rev. Theological Faculty of Utrecht, to whom we wrote on the subject, that Rev. Dr. Livingston would be best adapted for this work on account of his suitable qualifications for the work, his knowledge of the language, and the peculiarities of the people, as well as of the circumstances, all of which should be taken into consideration in prosecuting this matter. In these respects he has many advantages over any one who could be called from Holland. Besides, considerable additional expense would thus be avoided.

But if the appointment of Dr. Livingston should not be acceptable to the Synod, or, if he should himself be disinclined to engage in so important an office, then we shall need more minute information, to propose

the subject to some one here. It will be gratifying to receive a letter from the brethren on these points.

In relation to other matters we desire a reference to the 8th Article.

That the Consistory of Kingston had approved the two-fold plan of reconciliation between them and Dr. Meyer, and also between them and the part of the congregation which adheres to Dr. Meyer, and we request the brethren further to urge this subject upon them.

ARTICLE 5 ad 15.

That the churches which shall stand aloof should sign the Articles of Union as early as may be, and that the difference in reference to the 15th Article may be adjusted in love as soon as possible.

ARTICLE 18.

When the list shall be received by us, care will be taken that it be placed in the "*Naam Register.*" May the Great King of the Church have his eye over you and your Church for good. Our heartfelt prayers are that many among you may be born in Zion, and that they may be established and edified. With assurance of high respect, we remain yours in brotherly attachment, Rev., beloved and respected brethren, Your obedient servants and brethren.

In the name of the Deputati Classis Amste., *ad res exteras*,
R. A. TEN BRINK, Eccles. Amst., P. pt. dep., *ad res ext.*
Amsterdam, June 15, 1774.

NOTE 22. Page 82.

LETTER FROM PROF. BONNET, OF UTRECHT TO R. A. TEN BRINK, &C., JUNE 9, 1774.

Rev. and Learned Sir:—

This morning I first laid the letter you addressed to me before the Theological Faculty, and this evening I transmit a letter to you in their behalf. In their name I inform you that they are unanimously of opinion with the Classis of Amsterdam, that Dr Livingston must be regarded above all others as best adapted for the Professorship in New York and New Jersey, on account of his qualifications for the office, his peculiar acquaintance with the languages, names, and peculiar circumstances of the country, which in reference to the successful prosecution of the office, must all be taken into account. In these he must greatly excel any one who might be called from here, though superior in learning. The Faculty also coincides in judgment with the Rev. Classis, that in case Dr. Livingston should not be acceptable to the General Synod, or in case he should be himself disinclined to accept the office, more definite information respecting the salary, etc., should be transmitted, before we can present the matter to any one in this country with hope of success.

Having thus complied with your request, I have the honor, with

prayer for a rich divine blessing upon the Rev. Classis, in her transactions in reference to this important matter, to subscribe myself yours, with great respect and affection, G. BONNET.

NOTE 23. Page 82.

LETTER OF THE TRUSTEES OF QUEENS COLLEGE TO THE SYNOD, ON THE PROFESSORATE.

To the Reverend Synod of the Dutch Reformed Church of the States of New York and New Jersey.

Reverend Fathers and Gentlemen:—

Confidently assured that whatever is calculated to promote the interests of learning and religion will meet with the most deliberate attention of your reverend Assembly, We, the Trustees of Queens College in New Jersey, beg leave to address you on a subject which claims the name of important on that consideration.

The Institution of which we are appointed the guardians, was erected not only for the good of society in general, but expressly and principally to advance the interests of the Dutch Reformed Church in this part of the world. It is not necessary for us to describe the difficulties with which it has had to engage, or to enumerate the many obstacles which have prevented its advancement. It is enough that every person of observation knows that it has hitherto been supported by the voluntary contributions of a few congregations in the neighborhood of New Brunswick, and has never yet met with any favorable exertions of the Dutch Church at large; that when just emerging from obscurity, a desolating war commenced, a war cruel in all respects, but particularly inimical to the Muses. Every Seminary on the Continent greatly suffered, and this infant Institution went near to destruction. It has however, been kept from total annihilation by our leaving no means unessayed to preserve it in being, trusting that when it should please the Almighty Disposer of all events to restore to us the blessing of peace, an institution erected for such beneficial purposes to society in general, and the Dutch Church in particular, would no longer have cause to complain of its being left unnoticed and unsupported,

This happy and long wished-for time has at length arrived, and it has pleased the benignant Father of mercies to put a period to the horrors of war. Whilst we sincerely congratulate your Reverend Assembly on this glorious event, and join with you in adoring that gracious Providence which has crowned our important struggle with brilliant success, we consider ourselves called upon to renew and redouble our exertions for the good of the Seminary entrusted to our care.

Whatever difference of sentiment may formerly have prevailed among the Dutch Clergy respecting this institution, and whatever evils this

want of union may have produced, we conceive the present posture of affairs loudly calls on them to lay aside every partial consideration, and cordially to unite for the support of a Seminary from which such essential benefits may be derived to the Church. The rapid and amazing increase of Deism, irreligion, and latitudinarian principles, calls on you, Reverend Sirs, as Christians, to promote the good of an institution which may supply the Church with an able ministry; and the apparent improbability of procuring a charter of incorporation for a Dutch Seminary in any other place, added to the mere partial advantages the Dutch Church can expect from other Seminaries, calls for your attention to the interests of Queens College in New Jersey.

In short, Rev. Sirs, Queens College was erected, as we have before observed, to advance the interest of the Dutch Reformed Church in this western world, and has ever been considered as the child of that Church; we cast it, therefore, into the bosom of its parent. If she will nourish and support it, success must attend her efforts, and in process of time this Seminary may become great in lustre and utility; but if she disregards it, as of little importance and refuses to afford us aid for its support, its dissolution must ensue, and the evils arising from its ruin to the Dutch Reformed Church in America, though evident to every observer, cannot be laid to our charge.

Trusting, therefore, that your reverend Assembly will view this subject in the same light with us, and that impressed with a proper concern for the sound doctrine and discipline of the Church which you represent, you will cheerfully determine to patronize the institution entrusted to our care, and to afford us the most speedy and effectual assistance, we take the liberty to make a few proposals for your consideration.

Firstly. We conceive that immediate measures should be adopted jointly by the Synod and the Board of Trustees, to augment the fund of the College by subscriptions among ourselves.

Secondly. That as soon as shall be thought proper, persons commissioned by the Synod and Board be sent to solicit donations from the parent Church in Holland.

Thirdly. That a person recommended by the reverend Synod, be as soon as possible appointed Professor of Divinity in this College.

Fourthly. As the interests of the Institution greatly require the superintendence of a president, we have elected the Rev. Mr. Dirck Romeyn to that office, whose acceptance we trust your reverend Body will deem proper to promote.

These measures jointly adopted we are well assured will be attended with the most desirable effects, and will answer by their success, our most sanguine wishes. We hope and trust therefore, Reverend Sirs, that you will take the subject into your serious consideration, and that actuated by a becoming zeal for the promotion of learning and religion, you will bestow that time upon the discussion of it, which its great importance so evidently demands.

May the God of truth direct and influence you in all your deliberations, and may He bless your proceedings to the honor of His name and the good of His Church.

We are, Reverend Fathers and Gentlemen, with the most profound respect, your most obedient and very humble servants,

By order of the Board,

JOHN NEILSON, President, *p. t.*

May 15th, 1784.

NOTE 24. Page 83.

FIRST ELECTION OF PROFESSORS.

SYNODICAL ACTION, 1784.

The subject of the Professorate, to which it had not been possible to attend for a considerable time, by reason of various hindrances, being taken up at this Meeting, with desires directed to God for necessary guidance and direction in this very weighty matter; to throw light upon the subject, the President not only read all the Acts at the various General Meetings relative thereto, together with all other collateral matter, as namely: an address of the respected Trustees of Queens College, at New Brunswick, commending that Academy to the care of the Rev. Body; a letter from the Rev. Consistory at Schenectady, containing an advantageous offer for the establishment of a Seminary in that place; an Act of the honorable Assembly of the State of New York, and a proposal from various inhabitants of Hackensack in relation to the College of New Brunswick, in case of its removal. But for a fuller opening of the subject, the Rev. Brethren gave their advice in respect to what they judged necessary and serviceable for the education of youth in all the preparatory sciences, as well as in the Hebrew language and the various parts of Sacred Theology.

The Rev. Body, having deliberated upon the subject, saw fit hereupon to appoint a commission to draft the resolutions of this Rev. Body in relation to the Professorate, and lay them on the table of this Body. Said commission was appointed, viz.: Rev. Messrs. Jacob R. Hardenbergh, *Deputatus Synodi*, Jo. H. Livingston, Isaac Rysdyk, as also Messrs. Joannes Jansen, Joannes Freer, and Jacobus Swartwoud; which committee presented the following:

1. "That since, for the attainment of the salutary object had in view in the appointment of one or more Professors, studies preparatory to Theology are absolutely necessary, attention should at the same time be directed to one or more seminaries or schools for the instruction of young gentlemen proposing to apply themselves to theological studies.

2. (*a.*) And since already for many years there has been a school established at New Brunswick, in the Jerseys, which as early as Anno Domini, 1773, was received under the care of the Rev. Body, but by reason of various obstacles and delays, and of the recent war, it has not

been possible to bring matters to a completion, this Rev. Body, deliberating thereupon, finally resolve, according to their ability, in the speediest manner to carry it forward.

(*b.*) As regards the advantageous offer made to this Rev. Body in the name of the respectable congregation of Schenectady, in relation to the establishment there, as a very convenient place and at a proper distance from Queens College, of a Seminary or College under the oversight and patronage of this Rev. Body, the Rev. Body joyfully accept said offer, and resolve in like manner, with the blessing of God, so far as the times and circumstances permit, cheerfully to do all in their power towards the promotion of such a College at Schenectady.

(*c.*) With reference to one or more Professors in Theology, this Rev. Body resolve to appoint a Professor of Theology in the City of New York; and since, through the unfavorable nature of the times, the Rev. Body is not in condition to call a Professor upon a sufficient income, it is hoped that the Rev. Consistory of New York will make the best arrangement in relation to it.

(*d.*) The Rev. Body, considering the necessity for a knowledge of the Hebrew language to the proper discharge of the holy ministry, resolve for the assistance of the Professor and the instruction of the students in that sacred language, to appoint for the purpose one of the ministerial brethren who shall be judged best qualified, to whom the students of Theology shall, if possible, resort."

The Rev. Body having thanked the gentlemen of the committee for their labor, and carefully considered the draft presented, accepted it, and resolved respecting the particular points contained in it, as follows:

1. That for weighty reasons stated, the Rev. Body is of opinion that the removal of Queen's College is impracticable; and from the fact that the Rev. Body have received it as an object of their care, they recommend to the Trustees to employ all diligence and care to keep alive, and according to opportunity, to promote the upbuilding of said College, until, in Providence, an increase of funds can be procured, to which the Rev. Body promise to render assistance.

2. For the accomplishment of the matter relative to Schenectady, the Rev. Body appoint a committee to be associated with the Rev. Consistory of Schenectady in promoting and carrying into effect said business in the speediest and best manner. The Rev. Messrs. Jacob R. Hardenbergh, Eilardus Westerlo, Thomas Romeyn, and Elias Van Bunschooten, are appointed said committee.

3. As regards the third point, the Rev. Mr. Joannes H. Livingston, Doctor of Sacred Theology and Minister at New York, is by this Rev. Body unanimously appointed Professor of Sacred Theology in the city of New York, under whose care the students will be required to place themselves for the study of Sacred Theology, or at least the completion of their stndies. From this Professor, students of Theology shall be re-

quired to bring a certificate whenever they desire to be admitted to the preparatory examination, for which certificate, as a suitable *honorarium*, the students shall present to the Professor at least five pounds; and in case any students have commenced their studies at other places, it is enjoined upon them to exhibit to said Professor a certificate of the commencement of their studies, with, however, this restriction, that no certificates shall be received by the Professor which are given by persons who do not belong to the body of our Church as members of this Ecclesiastical Assembly. Of the said Professorate, a regular Diploma is executed, approved, and placed in the hands of the Rev. Professor.

And since the services which this Rev. Body, in their call of the Rev. Mr. Livingston, as Professor of Sacred Theology, have imposed upon him, necessarily will require some dispensation from his otherwise necessary ecclesiastical functions, this Rev. Body ordain, that a respectful address be presented in their name to the Rev. Consistory of the Reformed Dutch Church in this city, by a committee to be appointed for that purpose, informing them of the Professorial call made upon their highly esteemed pastor, and requesting them to make every possible arrangement to afford him opportunity, according to the demands of duty in that position, to accomplish the salutary object of the Body, for the advancement of the welfare of our beloved Church, in hope that they will also contribute all in their power for the support of our Dutch Reformed Church in this portion of the world; on which business the Rev. Messrs. J. R. Hardenbergh, Isaac Rysdyk, Isaac Blauvelt, and Benjamin Du Bois are appointed a committee.

4. With respect to the appointment of one of the ministers as Instructor of the Students in the inspired languages, Dr. Hermanus Meyer, Minister at Pompton and Totowa, is appointed thereto.

Note 25. Pages 83, 84.

Election of Dr. Livingston by the Trustees.

Extracts from the Proceedings of the Board of Trustees of Queens College in New Jersey, convened at New Brunswick, May 10th, 1785.

"Extracts from the Proceedings of the Rev. Synod of the Dutch Reformed Churches in the States of New York and New Jersey, holden in the years 1773 and 1784, were read, containing the 9th, 13th and 16th articles expressing the sense of the Rev. Synod on the Professorship in this Institution, on the impracticability of removing it from its present establishment in New Brunswick, recommending to the Trustees a diligent attention to its interests, and promising their aid in procuring an augmentation of its funds. Whereupon the Board entered into the following determinations:

1. That an immediate increase of the funds of this College ought to be attempted by every possible exertion, as on that principally its continuing in existence depends.

2. That upon the union of the Dutch Churches for the support of this Institution, and their agreeing to promote subscriptions among themselves for the increase of its funds, it will be highly proper for this Board, with the concurrence of the Rev. Synod to call immediately some well-qualified person to be Professor of Divinity and the President of this College.

3. That this Board are ready and willing to comply with the several requisitions of the Rev. Synod, holden in the year 1773, respecting the Professorship of Divinity in this Institution, and the binding themselves to refund the money received from the State of New York, in case it shall be employed for the support of any other Professors of Divinity than those of the Dutch Reformed Church.

4. That the Rev. Johannes M. Van Harlingen, the Rev. Simon Van Artsdalen and Mr. John Schureman be a Committee to recommend the interests of this Seminary to the Rev. Synod at their next meeting; that they assure them of the earnest wishes of this Board to promote an Institution so happily calculated for the benefit of the Dutch Reformed Church in America in particular, and the good of society in general, and that the said Committee be authorized to agree with the Rev. Synod upon a plan best adapted to procure the necessary augmentation of the funds, to nominate persons approved by the Synod, to set on foot and promote subscriptions in the several Dutch congregations, or elsewhere in America, and that upon the Rev. Synod's concurrence and adoption of any effectual plan for raising money for the use of this Institution to inform them that this Board have, upon mature deliberation, resolved to nominate the Rev. Johannes H. Livingston, D.D., as Professor of Divinity and President of Queens College, and that upon this nomination receiving the approbation of the Rev. Synod, and upon such measures being adopted for the increase of its funds, as will probably be attended with success, they will proceed to call him to those stations in the Institution.

JAMES SCHUREMAN,
Clerk of the Board.

NOTE 26. Page 85.

SYNODICAL ACTION.

PROPOSITION TO CHANGE THE LOCATION OF QUEENS COLLEGE, 1794.

The Synod appointed the following members a Committee to consult on this business, and report during the present session, viz: the Rev. Dr. Dirck Romeyn, Rev. Messrs. Solomon Fröligh and Elias Van Bunschooten; with the Elders Henry Vanwyer, James Abeel and Evert Bancker.

The Committee submitted to the Rev. Synod the following report as the result of their deliberations:

1. That it is high time to bring this important matter to a conclusion. Ten years have elapsed since the Professor was appointed, and no effect-

ive arrangements have yet been made to enable him to fulfill the duties of his appointment. The place where the Divinity hall is to be opened, the salary to be allowed the Professor, and some productive measures to insure a sufficient fund, ought, without further delay, to be now determined.

2. That in order to establish a union of the Professorate with Queens College, which has hitherto been judged practicable and advisable, it is the opinion of the Committee that it will be necessary to remove the College from its present situation and bring it to some place more accessible and nearer to the great body of the churches which lie in the northern parts of the State of New York. Your Committee therefore recommend that it should be fixed in the town of Bergen, or at such other place still further to the north, in the State of New Jersey, as may be agreed upon between the Trustees of the College and the General Synod.

3. That to effect this removal of the College, a Committee be appointed on the part of this General Synod to confer with the Trustees, and endeavor to persuade them to relinquish the present place in which the College is fixed, and to meet the wishes of the General Synod in a location that will be more commodious for the benefit of the churches.

4. That, as the overtures made to the Trustees of the College may prove unsuccessful, the General Synod ought now to determine that in such case the place where the Divinity Hall shall be opened, without being connected with any College whatever, shall be in the vicinity of the city of New York: where the students may find all the benefits of cheapness and retirement peculiar to a village, and yet be sufficiently near the metropolis to reap the advantages arising from a free and easy intercourse with the literary and public characters which abound in a city.

5. That your Committee, after mature consideration, are of opinion that the town of Flatbush, upon Long Island, is a proper place where the Divinity Hall may be opened, and therefore recommend the same to Synod for that purpose. A flourishing Academy is there established, which will afford an opportunity for the students in Theology to revise their studies, and advance in collateral branches of education: and Flatbush comprises all the advantages resulting from a village situated near a city.

6. That in the present situation of the Professorate, while the Synod is destitute of funds to render their appointment independent, and while the Professor remains in any measure connected with the congregation at New York, means should be used to prevail upon that Consistory and congregation to consent to dispense with a part of the parochial duties of the Professor, and obtain from them, for the benefit of all the churches, that he shall be held to preach only once on every Lord's day, and attend the Consistorial meetings when necessary and con-

venient; but that the remainder of his time and labor, which may be four days in every week, shall be by him devoted to the immediate business of his appointment as Professor in Theology.

7. That for this purpose a committee be also appointed, to confer with the Professor and the Consistory of the church at New York, and to make such arrangements with the said Consistory, in relation to the salary of the Professor, as shall be honorable and equitable.

8. That upon settling what may be necessary with the congregation of New York, the Professor be requested to embrace the first prudent measures of retiring to any place contiguous to the said city, which he may judge most convenient and eligible for prosecuting the important purposes of the Professorate, as long as he remains connected with the ministerial duties in the city; and the Synod engages to give him all their support and countenance, while they strenuously, in the meanwhile exert themselves to obtain the means for fixing him in a proper and independent manner, at the place determined on as the most suitable for a Divinity Hall.

9. That the General Synod do immediately and without delay, take the most effectual measures for raising a fund to render their Professorate independent of any particular or individual congregation; and for that purpose, the committee recommend that the former resolution respecting collections to be made in all the churches, which was revived in the last Particular Synod, be now adopted, and made to originate with renewed vigor from this General Synod; with this variation only, that instead of constituting the Consistory of New York the keepers of the fund to be raised, there be three persons joined with Mr. Peter Wilson, who shall be Trustees for that purpose, until some other measures be adopted by the General Synod for rendering the agency in that business more safe and easy.

10. That as it is the object and wish of the Synod to obtain the assistance of more than one professor as soon as the churches shall put it in the power of the Synod to maintain more, so the Committee recommend that this be held up to the public view as an inducement to increase the funds and render them enough to support, not only one, but a sufficient number, if possible, to constitute a Faculty of Theology.

11. As it appears from representation made to this General Synod, by a Committee from the Trustees of Queens College, that no union of that Institution with Trustees of Princeton College has taken place, or will probably be ever again attempted, the Committee recommend that the act of the last Particular Synod, prohibiting the payment of certain moneys collected under the patronage of the Synod conditionally in favor of the College at Brunswick, be no longer in force; but that the persons holding any moneys thus collected, do forthwith remit the same to the Trustees of Queens College, or pay them to their order. This report being read and maturely considered by the General Synod, was

unanimously adopted, and it was *Resolved*, That the same, without any variation, do pass into an Act of Synod.

The Synod further *Resolved*, That the Rev. Messrs. Solomon, Fröligh, Nicholas Lansing, and Benjamin Du Bois, be a Committee to confer with the Trustees of Queens College upon the subject-matter contained in the above resolutions, and if the said Trustees comply with the requisitions of Synod within the space of three months from this day, that the Committee be authorized and enjoined to request the President to call an Extraordinary Meeting of the General Synod at New York, as soon as possible.

Resolved, That the Rev. Messrs. Solomon Fröligh, Reynier Van Nest, and Peter Stryker, be a committee to confer with the Professor and the Consistory of New York.

Resolved, That Peter Wilson, John Vanderbilt, Robert Benson, and Richard Varick, Esqs., be appointed Trustees on the part and in behalf of the Synod; and that all bonds, mortgages, and securities shall be taken in their names as trustees for this purpose.

In order to promote with energy and success the obtaining of a fund, it is ordered that the Secretaries of Synod cause a copy of this article to be sent to every congregation under the care of and in immediate connection with this Synod. And it is enjoined upon all the ministers and Consistories to exert themselves in supporting an appointment essentially connected with the constitution and welfare of the Reformed Church. It is also ordered that the respective Consistories, upon receiving benefactions for the Professorate fund, do directly transmit the moneys to Peter Wilson, Esq., at Flatbush, who will, as agent for the Synod, and with the advice of the other Trustees, dispose of the same in such manner as shall be judged to be most secure and productive.

Answer of the Trustees.

The Board resumed the consideration of the application of Synod to remove this Institution to Bergen: Their stipulations with this Board of 1773 & 74 and extracts from their minutes of 5th Oct., 1784, and their answer to the resolutions of this Board of the 10th May, 1785, were severally read.

Whereupon. *Resolved*, that no reasonable expectations can be entertained from the exertions of the Rev. Synod for the better support of this College in any other place than it has hitherto experienced, and therefore,

Resolved, That this Board cannot comply with the request of Synod to remove this College to Bergen or elsewhere.

Extract from the Minutes,

Jacob R. Hardenbergh, Clerk.

New Brunswick, August 13th, 1794.

Note 27. Page 86.

Letter from the Professor laid before the Particular Synod, 1796.*

To the Rev. Synod of the Reformed Dutch Church in America:

That the Church is greatly interested in obtaining a succession of ministers, well established in the doctrines of the Gospel, and capable of defending them, is so obvious, that every denomination of Christians esteems it a duty to make the most strenuous efforts for securing that desirable object. Of this, the Reformed Dutch Churches in Europe have always been deeply convinced, and their singular attention to the education of candidates for the ministry has been the means of preserving their respectability and purity. Of this also, the same Churches in America appear, from their earliest settlement, to have known and felt the importance. They were the first who contemplated a public institution, for the express purpose of affording a regular education in Theology, and had they persevered, they might at this day have had an establishment that would have done honor to themselves, and been extensively useful. The Dutch Church, from a variety of circumstances, seemed to be particularly designated by Divine Providence to effect this work. The fullest confidence was placed in their orthodoxy; the expectation of the public was raised, and other Churches were waiting with approbation for the accomplishment of the plan. A Professor of Divinity was the principal article which the union of the Dutch Churches in 1771 guaranteed. They pledged themselves to the Churches in Holland to bring it into immediate effect, and their government has proceeded ever since, and is now actually founded upon the supposition that all the students have obtained a regular education in Theology. The system which had been interrupted during the war was in 1784 maturely organized, and an appointment to the office of Professor of Theology completed; resolutions to oblige the students to attend his lectures, were renewed, and the Synod was solemnly engaged to support the Institution. It was then conceived that the establishment would and ought to exist alone, without any connection with a College, and resolutions were passed to call upon all the Churches to raise a fund, the interest of which would suffice for the independent maintenance of the Professorate. This subject has continually been brought forward, and the minutes of every session will testify with what attachment and zeal the repeated determinations in its favor were made. One plan after another has been formed, and at length that fixed upon in the last General Synod appeared to be unanimous, adequate, and final. From a conviction that the Institution was necessary to the government and well-being of our Churches, and at the pressing request of the Synod, I accepted of the office, with all its burdens, in full confidence

* Dr. Livingston was elected by the o'd Provisional (or Particular) Synod, and re-elected by the recently constituted General Synod in 1804.

of receiving the promised support and countenance. Amidst the cares of the ministry, and weighty parish duties, I have endeavored, even to the injury of my health, to fulfill also those of the Professorate, and twelve years have elapsed, during which I have continued my labors, in the firm expectation of having the Institution brought to a respectable issue. The Synod repeatedly desired me, as soon as I could find it practicable, to relinquish a part of my parochial services, and retire some little distance from the city, for the better attendance and accommodation of the students; and for this purpose a formal application was made, in the name of the churches, to the congregations of New York to obtain their consent to such a measure. This, at length, I have effected, but not without the price of half my annual salary. It was further wished that the retirement might be, if possible, on Long Island, and I have, in compliance with this wish, although it is attended with peculiar inconveniences to myself, removed to the island, where I have devoted my time and labors more extensively than before, to the students of Divinity, whose numbers immediately increased to more than double. At the session held in May last, I reported what I had done. Upon that occasion it was reasonable for me to expect, after making such sacrifices to comply with desire of Synod, that some decisive steps would have been immediately adopted, to carry into execution the determination of the last General Synod, or at least, that resolutions expressive of the approbation and blessing of the churches, upon my endeavors to serve them would have been made; but the report was barely minuted, and the whole passed over in silence. The Professorate remains thus entirely forsaken, and no measures are pursued, or even proposed, to countenance and assist the Institution. It is not my intention to inquire into the causes which have produced these delays, much less to exhibit the most distant complaint; but it is time that our views should be candidly explained, and the business brought to some decided point; and to obtain this alone, I have briefly stated these facts, and now lay them before the Synod. If it be conceived that a regular course of lectures in Theology is not necessary; if the Dutch Church will consent to be beholden to other denominations for the education of their candidates; or if, in consequence of any other plan, the present Institution is to be abandoned, let it be explicitly and without delay declared, that the congregations may be acquainted with the decision, and other arrangements to supply their wants be immediately made. But if no alternative is suggested, if nothing superior or equal is proposed, to that which has already been adopted, and for the accomplishment of which the Churches have repeatedly pledged their faith, why must it any longer languish for the want of spirit and unanimity, whilst abundant means for bringing it to perfection are within our reach? That I am not at all anxious on my own account, is sufficiently evinced by the silence and passive waiting which have marked my whole conduct since my appointment to the office; but I confess I

am anxious to see an Institution established, of whose importance I am so fully convinced, and of whose future existence I now begin to doubt. I am very anxious for the reputation and honor of our Churches, which cannot, in justice to their numbers, wealth, and character, suffer the whole burden of preparing their candidates to rest upon one individual member. It is not only an ungenerous, but a precarious source of dependence. An individual cannot long struggle alone against the discouragements which arise from public neglect; and it is impossible that private exertions, however successful and strenuous they may be for a time, can answer all the purposes of such an Institution. It must be countenanced by public bodies, who feel an interest in its reputation, and unite their combined influence to support and recommend it, or it can never be prosecuted with vigor, or prove extensively beneficial. Upon the whole, after a candid and partial view of existing facts, and of all that has passed upon the subject, I am constrained to make the following conclusions:

1. That whatever might have been the serious resolution of those of 1771, who formed the union, or of those of 1784, who established the Professorate, the most of whom are now entered into their rest, it does not appear to be the intention of our churches to carry the Institution into effect.

2. That as long as I continue with my private exertions to supply the wants of the public, no measures will be executed for bringing the Professorate to a due establishment. And,

3. That if such measures are suffered to slumber much longer, the whole Institution will sink into oblivion, and all the benefits to be expected from it be inevitably lost. Under these impressions, I beg leave to consult with Synod, whether, if nothing is done in their present session for accomplishing the plan adopted in the last General Synod, it will not be proper for me immediately to discontinue my labors, and hold no more lectures for the students, until it shall be known what the churches determine, or whether the Synod will advise me to persevere until the next session of the General Synod, when, if nothing is effected, we must consider the public countenance to be finally withdrawn, and the Institution in its present connection wholly and forever deserted. To these earnest inquiries I am assured the Synod will favor me with a candid reply, and direct me in what may be deemed the most advisable for advancing the real interest and prosperity of our churches. After all the delays which have attended this momentous object, I most solemnly declare, that, as soon as proper steps are taken to render it efficient, I will, if it please God to spare me, very cheerfully co-operate with my brethren, and be ready, as I now am, to attend the students, and spend the remainder of my days in their service.

With the most affectionate attachment to the Synod, and affectionate prayers for the advancement of the Redeemer's kingdom, I am their brother and fellow-laborer in the Gospel,

(Signed) J. H. LIVINGSTON.

NOTE 28. Page 88.

ELECTION OF DR. LIVINGSTON AS PROFESSOR OF DIVINITY IN COLUMBIA COLLEGE BY THE DUTCH CHURCH OF NEW YORK.

May 6th, 1803.

Resolved, That a Committtee be appointed to examine and report to this Board respecting the expediency of appointing a Professor of Divinity in Columbia College pursuant to the additional Charter to said College under the great seal of the late Colony of New York, on the 30th of May, 1755, granting a right to this Corporation to appoint a Professor of Divinity in said College.

Whereupon the following gentlemen were appointed for that purpose: Dr. Linn, Dr. Wilson, Mr. Abeel, Mr. Benson and Mr. Evertson.

The Secretary was directed to apply to Dr. Livingston for whatever papers may be in his possession belonging to this Board.

Dr. Wilson, Mr. Bronson and Mr. Gilbert were appointed to examine said papers and report to the Board.

May 12, 1803.

The Secretary reported that agreeably to order he had waited on the Rev. Dr. Livingston, and that the Doctor informed him he had no papers in his possession belonging to Consistory, in consequence of which the Committee appointed for that purpose were discharged.

May 30, 1803.

The Consistory proceeded to the consideration of the Report of the Committee, to whom was referred the expediency of appointing a Professor of Divinity in Columbia College, pursuant to the additional Charter to said College, or letters patent under the great seal of the late Colony of New York, on the 30th of May, 1755, granting a right to this Corporation to appoint a Professor of Divinity in said College, and after some time spent therein came to the following resolutions:

Resolved, That Consistory in view of a right granted by an additional Charter or letters patent under the great seal of the late Colony of New York of the 30th of May, 1755, to the Body Corporate therein styled—"The Governors of the College of the Province of New York in the city of New York, in America, and now stiled, The Trustees of Columbia College in New York, do nominate, chuse and appoint the Rev. John H. Livingston, D.D., Professor of Divinity in said College to lecture in Divinity in conformity to the doctrine, discipline and worship established by the Synod of Dort, provided that the said John H. Livingston shall agree to accept the said place or office, to hold the same during the pleasure of this Consistory.

2. *Resolved*, That this Consistory will always exercise the abovementioned right to appoint a Professor of Divinity for the common benefit of all the churches here, conformably to the doctrine, discipline and worship of the Synod of Dort, and now united under a Synod known by

the appellation of the General Synod of the Reformed Dutch Churches, and therefore,

3. *Resolved*, Further, that if said John H. Livingston shall agree to accept the said place or office to hold the same during the will and pleasure of this Consistory, and if he will further agree on his part to be held amenable to the Synod, that then this Consistory will agree on their part that they will not at any time remove him from said place or office unless the Synod shall advise or adjudge that he be removed.

4. *Resolved*, that this Consistory will never exercise the above-mentioned right to appoint a Professor otherwise than as they have done on the present occasion by adopting and thereupon appointing a person who shall at the time be a Professor of Divinity appointed by the Synod, or until they previously submit the name of the person proposed to be appointed to the Synod and obtain their approbation, and that they will always cause agreements as above specified to take place between them and the person to be appointed.

5. *Resolved*, That whenever the Synod shall advise or adjudge that the person for the time holding said place or office ought to be removed from the same, that thereupon this Consistory will forthwith remove such person accordingly.

6. *Resolved*, That this Consistory will accept the charge and management of any moneys or other property which may be intrusted to them by the Synod for the support of the Professor, and will from time to time account to the Synod for the same.

7. *Resolved*, That the ministers and elders from this Consistory, delegates to the Synod, be instructed to lay the above resolutions before the Synod in order that they may take such act thereon as to them shall appear most eligible.

Note 29. Page 90.

History of the Covenants Between the College and the Seminary.

The Covenant of 1807.

It is mutually covenanted and agreed by the General Synod of the Reformed Dutch Church in America on the one part, and the Trustees of Queens College on the other:

1. That in the plan for the revival of said College they will employ their efforts to combine its literary interests with a decided support to evangelical truth, and the promotion of a faithful and able ministry in the Dutch Church.

2. That all the moneys raised by the Trustees of Queens College, in the State of New York, shall agreeably to the proposal of said Trustees, be a fund exclusively appropriated to the support of a Theological Professorship in the College, and to the assistance of poor and pious young

men who are desirious of entering into the gospel ministry under the patronage of the Dutch Church, as represented in the General Synod.

3. That all moneys which may have been raised for the Professorship under the injunction of the General Synod of 1806, be deposited in the hands of the Trustees of Queens College, for the purpose expressed in the Second Article; and the persons appointed to raise contributions for the Professorship shall stay their proceedings till the success of said Trustees shall be ascertained.

4. The Trustees of Queens College shall call no Professor of Theology but such as shall be nominated and chosen by the General Synod agreeably to the resolutions and arrangements formed in General Synod in 1804, respecting the Permanent Professorship which is hereby located at New Brunswick.

5. As soon as the Trustees shall have obtained a fund, the interest of which will yield a competent support to the Theological Professor, of which competency whenever any difficulties or doubts may arise, the contracting parties shall judge and determine, the Trustees shall be bound without delay to call the Professor appointed by the Synod; and the Synod shall, and hereby do request their Professor, as soon as he shall have received such call, to make arrangements forthwith for entering upon the duties of his office.

6. That a permanent Board shall be appointed by the Synod to superintend the Theological Institution, to assist the Professor in arranging the course of instruction, to attend the examination of the students in Theology previous to their examination for licensure before Classis, to be known by the style of the "Superintendents of the Theological Institution in Queens College," and to be recognized as such by the Trustees of said College.

7. The Synod agree to provide money for the purchase of a theological library, and for the purpose of erecting a theological hall; or to contribute their proportion to the erecting such building or buildings as may be designed for the joint accommodation of the literary and theological departments of the College, provided the sum do not amount to more than would be necessary for erecting a separate building for the Professorial Hall. And in order to carry into effect this article, the Synod will have a collection taken up in each of the congregations under their care; and should this fail or prove incompetent, then the Trustees shall take the requisite sum from the fund which they may have raised for the Professorate.

Signed, John N. Abeel,
Ira Condict,
Jer. Romeyn,
J. S. Vredenberg,
J. M. Bradford,
P. B. Dumont,
Aaron Camp,
Ab'm Blauvelt.

The Covenant of 1825.

1. The literary exercises of Queens College are to be revived as early as may be practicable, and for that purpose the General Synod agree to allow the Trustees the use of such parts of their building in New Brunswick, lately purchased from the Trustees by Synod, as shall be designated and pointed out by the Professors as necessary for the said exercises during their continuance.

2. The Professors of the Theological College shall have such literary duties assigned them in Queens College by the General Synod, as the Synod shall deem best calculated to promote the mutual interest of both institutions.

3. The income of the funds arising from the donations of Rev. E. Van Bunschooten and Miss R. Knox, deceased, shall be applied to the support of indigent students in the Literary and Theological departments of the College, according to such regulations as the General Synod and Board of Trustees have established, and may hereafter, establish to carry into effect the benevolent intent of the donors.

The Covenant of 1839.

1. That the General Synod accede to the resolution of the joint Committee providing that no Theological Professor shall hereafter be President of the College.

2. That the spirit of the Charter cannot be carried out, nor the advantages proposed from the connection between the General Synod and the Trustees of Rutgers College secured without concurrent and harmonious action.

3. That the Theological Professors preach in the Chapel as usual on the Sabbath, and that the future President, if a minister of the gospel, also preach in his turn.

4. That in the distribution of the education funds under the control of the General Synod, the usual tuition fees be paid to the Trustees by all the beneficiaries so long as the exigencies of the College shall need the same, and the education funds of the General Synod shall warrant such payment; and that the beneficiaries be excused from the payment of the usual incidental charges.

5. That instead of the reconveyance of the College premises, as proposed in the Minutes, p. 282, of June, 1839, the Synod guarantee to the Board of Trustees, by a proper and legal instrument, the use of the Library room (the library being in common), the Chapel and recitation rooms as heretofore, for the purpose of conducting collegiate exercises; and that they will not sell or lease the College building or premises, or any part of them, without the consent of the Board of Trustees; provided the Board of Trustees accede to the plan now adopted by the General Synod, and elect the President whose nomination has been approved by Synod.

THE COVENANT OF 1840.

1. That the Synod regard Rutgers College with great interest, not only as an institution calculated to diffuse the blessings of education generally, but especially as a most important auxiliary in training the rising ministry of the Church.

2. That it be recommended to the Trustees of Rutgers College to appoint a President of said institution as early as practicable.

3. That in the opinion of this Synod, the efficiency of the College depends mainly upon the wise and energetic administration of its affairs by the Board of Trustees; and to the said Board the Synod refers its whole administration, embracing the appointment of professors and instructors, providing and disbursing the funds of the College, and controlling and directing its concerns generally; and that the Synod repeals on its part all former action on this subject, which may or can interfere with the tenor of this resolution.

4. That the Theological Professors be requested to continue to the College such services as they have heretofore rendered, or such services, not interfering with their duties in the Theological Seminary, as may be agreed upon between them and the Trustees.

5. That in the meantime, and until otherwise arranged, tuition fees be allowed for the beneficiaries in the College.

The Board of Superintendents of the College was virtually abolished by the 4th resolution of 1840, and the General Synod, at their meeting in Brooklyn in September, 1848, by adopting the report of a Committee on that subject, confirmed such action of the Synod at the time. See Minutes of Sept., 1848, pp. 418–420.

Approved by the Committee of the Trustees.

JAS. B. HARDENBERGH, ABM. VAN NESH, C. L. HARDENBERGH, } Com. of Trustees.

We concur in the foregoing abstract as the Covenant now in force between the Trustees of the College and the General Synod, considering the proceedings of 1839 and 1840 as Amendments of the first and second Covenants adopted in 1807 and 1825, and not as new Covenants.

THOMAS M. STRONG, BENJAMIN C. TAYLOR, WILLIAM R. GORDEN, D. P. INGRAHAM. } Com. of Gen. Synod.

Your Committee would recommend that the Synod recognize the above as now containing the existing relations between the General Synod and the Board of Trustees, in order that all differences upon the subject should hereafter cease.

See Minutes of Synod of June, 1858, in which full information may be found concerning the history of these Covenants. Also see the Minutes of Sept. 1825, in which the particulars of the Covenant of that

year, which are not here mentioned but which agreed substantially with those of 1807, may be found.

In the year 1865, the Synod and Trustees mutually agreed that thenceforth the Trustees should be absolved from the obligation to elect as Professor of Theology in the College, a professor who had been elected by the General Synod for its Theological School. (Minutes, June, 1865, p. 628.)

Note 30. Page 94.

Dr. Livingston's Letter to Rev. Elias Van Bunschooten.

New York, July 31, 1810.

Reverend and Dear Sir:

Spared to a period of life which few who commenced with us have attained, it surely becomes us with adoring gratitude to praise God who has upheld and blessed us thus far, and exclaim with joy and thankful hearts—why do we yet live, while others are taken away? What shall we render to the Lord for all His benefits towards us? Much is due from us; and if, in our closing scenes, we may be privileged to promote the Redeemer's interest, we shall not have lived thus long in vain, nor will our memory be forgotten in silence.

You and I set out in public service nearly at the same time. We both, I trust, were taught in our youth, through grace, to love the blessed Jesus, and to be zealous for His Church and cause. God was pleased to bestow talents and opportunities agreeably to His sovereign pleasure; and He has enabled us to improve them, in some measure, with sincerity and faithfulness. Feeble, indeed, have been our efforts, and small our success, compared with what others have done; yet with all our imperfections, we have cause to praise Him, and can humbly say, "His grace which was bestowed upon us, was not altogether in vain." Advanced now in years, this retrospect is full of consolation; yet even in advanced years, while life remains, let us not despair of doing something still that may redound to the benefit of the Church, and endear our names to the children of God. I bless the Lord, who can make the last fruits to be the ripest and the best for keeping the flame of love and zeal yet burning in my bosom, and raising my ardent hopes that a declining lamp may still shine to some advantage. Feeling my strength fail for the usual duties of the ministry, I have resigned that work to follow the call of my Master in another department. I have, therefore, concluded to leave a station in which I have been upheld and made to persevere for forty years; and am now making preparations to remove shortly to New Brunswick, there to devote the short remnant of my days to the immediate work of the professorate, agreeably to the wishes and resolutions of all our churches. I communicate this to you without reserve, as I know your love to the Reformed Church, and your love to me, will render the communication acceptable. You and I are standing

at a conspicuous point of the wall of Zion, almost alone. Of all those who were in the ministry before the Revolutionary War, very few are left. Only three, whom I recollect, besides ourselves remain, and they are feeble and superannuated. To you and myself our younger brethren look for counsel, example and assistance. If the Lord shall please to sanctify and quicken our hearts, we may yet, in our old days, do something that shall make glad the City of our God. I have told you the prospects and labors which are before me. To advance these, I must make a great sacrifice, not only of former habits, affections, and a most comfortable situation, but incur great expenses and risks. You know the funds collected are not yet sufficient to support the establishment. Yet the wants of the churches are so great and alarming that they cannot wait longer; and I cheerfully make the sacrifice, and leave the issue with the Lord. I shall be happy if it may be in your heart to assist in this vast design; that we may mutually strengthen and encourage each other; and that our younger brethren and all the churches may see and rejoice that their two old ministers love their Lord, and devote themselves and all they have to His service. The churches expect much from me, and they have the same claim upon you, my brother—they expect also much from you. If grace be bestowed, I trust they will not be disappointed in either of us. I know you will rejoice to join with me in this blessed work. We began together; let us end together with the same zeal and laudable efforts.

I have considered in what way it will be possible for you to afford signal assistance. Your years and your situation forbid any active part in rearing the Temple we are about to dedicate to Jesus; but the Lord has not left you without means of being greatly beneficial. You are blessed with much wealth and large property. What, my dear old friend and brother—what if God should put it into your heart to dispose, in your last will and testament, of a respectable part of that property for the benefit of the Theological Institution? By inserting it in your will, you will not be troubled with any arrangements during your life. The whole will remain, as heretofore, in your possession. When you depart it must go to others, and you have the right of directing to whom and for what purpose it shall go. If the claims of relatives who expect to share the whole were always to be regarded, there would never be any generous donations for public services. But, in the present case, it is a consolation that relatives have a copious resource, and will be richly provided for. It will be no injury to any if you should make the Reformed Dutch Church your principal heir. The very idea must be pleasing to your mind, and will warm your heart. It will prove how much you loved that church, which has so long loved and respected you. I have suggested this with freedom, and without reserve. My heart will rejoice if the rising generation shall acknowledge that their old ministers shew, by generous deeds, that they possess the faith which works by love.

There are three great objects attached to our institution, neither of which has funds provided for their accomplishment. ONE is the support of poor students in theology. Many who are pious and wish to study are not able to sustain the expense. We must provide some assistance for them. It is a fact, that several worthy persons have left ample legacies, by their last wills, to the College at Princeton, for the express purpose of supporting or helping poor students in theology. And surely we may hope, that in our Dutch Reformed Church, there are men as good and as able, and as willing as any in the other Churches. ANOTHER object is, the purchase of a library for the use of the students in theology. The THIRD is, a fund whose interest shall be applied for the immediate support of the Professorship itself, and maintaining such assistants as will soon be wanted. Either of these objects singly is important, and all of them together must receive aid, or our most strenuous efforts will prove for a long time, if not forever, unavailing.

Select for yourself either of these objects, agreeably to your own choice, or unite the whole in one common benefit, referring it to the General Synod to apply it at their discretion. Think upon this subject, my dear sir, with that seriousness it deserves, and if you find yourself, through grace, disposed to leave anything for this purpose, let it be inserted in your will without delay, for our lives are precarious. As the words or terms used in last wills and testaments ought to be very clear and definitive, suffer me to mention that the legacy ought to be made to some Body Corporate, in trust for the uses intended, and none is so proper as Queens College. The style or name of the College by which it can receive or hold property is *The Trustees of Queens College in New Jersey*. To them let the devise be made; expressly, however, and clearly declaring the precise trust or object you intend. Let the Trustees be compelled, by your will, to vest the legacy in some safe fund, and apply the interest thereof, yearly, for the very purpose you may please to direct, and for no other. That direction, if you choose, may be placed under the control of the General Synod of the Reformed Dutch Church for the time being, for ever.

Excuse, my dear old friend, the freedom with which I have communicated these sentiments. My intentions are sincere, upright, affectionate and zealous. I trust you will be happy to join with me in doing something for which the churches will remember us with gratitude. While I make sacrifices, and work besides, you will cheerfully embalm your memory by leaving something important to promote the same cause. Please to send a line in answer, and let me know that you have received this letter, and that you love me more than ever for what I have now suggested. The Lord preserve, sanctify and comfort you, and incline your heart to do more than others in assisting his poor Church. Be assured of my affectionate attachment, and the great respect with which I am, Reverend and dear Sir, your faithful friend and brother in the Lord,

REV. MR. E. VAN BUNSCHOOTEN. J. H. LIVINGSTON.

Note 31. Page 94.

The Van Bunschooten Bequest.

The donor has a mind to bestow thirteen thousand eight hundred and forty dollars in obligations, and eight hundred in Cash to the Trustees of Queens College in New Jersey in trust on the following terms, viz.: The General Synod of the Reformed Dutch Church in America to appoint a Committee, and said Trustees to appoint one also. The two Committees jointly to devise the best plan and most solid foundation to put out said money to interest which the giver reserves to himself during his life; but after his decease the Trustees to use and apply said interest for the support and education in the Classical and Theological studies of pious youth who hope they have a call of God to preach the gospel of Jesus Christ; no one is to be admitted to said benefit, but such as are recommended by General Synod. If the interest of what is now offered and what in future may be added by him and others should accumulate above the aforementioned education, such overplus the Trustees, with the advice and consent of General Synod, may then use and apply to such other purposes as shall most tend to the good of the Institution and the benefit of literature; who are to render an account to General Synod when they require it.

The giver humbly desires that these terms be recorded in the Record of General Synod, and in the Records of the Particular Synods, and registered in the Records of all the Classes belonging to General Synod, and to be read in the said judicatories at their ordinary meetings,* not for aggrandizement or self-ostentation, but to be an humble pattern for others to copy after; if the thing being so kept alive and considered, who knows whether God in His good providence would not move some to do the like.

It will also be the pleasure and delight of him, the bestower, and others, that all officers of the College live frugal and industrious, and thus set a good pattern to their pupils; and all ecclesiastical officers deport themselves diligent, frugal and pious before those over whom they are set for edification; thus to prepare not only for heaven, but also for the approaching Millenium, the commencement of which may be at a farther distance than the present living.† It is also the humble and sincere re-

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* The editing committee of this volume have frequently heard it asserted, as a reliable tradition, that Mr. Van Bunschooten was personally opposed to the introduction of this condition, but that he was earnestly urged to permit its insertion by the legal counsel who drew up his will, and that he at last consented.

† This clause has generally been thought to be incorrect, and that it should have read, "The commencement of which may be at *no* farther distance than the present living." We have found ourselves so far unable to examine the original document. But this much may be said in vindication of the clause as it stands: It is well-known that in the early part of this century the opinion was extensively held that the Millenium was not very remote. May not this munificent benefactor of the Church have opposed this view, and have given his wealth to perpetuate a Ministry which might be needed for generations.

quest of the donor that the abovesaid officers exhibit no special inclination for luxury, and accumulation of wealth, which is offensive and bars the door of donation. On the said terms and recommendations the giver is willing to bestow as before mentioned.

ELIAS V. BUNSCHOOTEN.

New York, June 9, 1814.

It is my wish, and I therefore recommend it to the Trustees within named, to require such retribution as they shall deem just and reasonable from any persons who shall obtain the benefit of the within mentioned Fund, and who may become able to make such retribution.

ELIAS V. BUNSCHOOTEN.

June 9, 1814.

NOTE 32. Page 94.

ELIAS VAN BUNSCHOOTEN.

He was the son of Teunis Van Bunschooten, of New Hackensack, Dutchess Co., New York, where he was born Oct. 26, 1738. He was graduated from Princeton College in 1768, studied theology with Dr. Meyer, and was licensed to preach in 1773. His first charge was at Schaghticoke, where he labored from 1773 to 1785. He then took charge of three churches on the Delaware, namely, Minisink, Magagkamack (near the present Port Jervis), and Walpack, covering fifty miles of territory.

Subsequently a church was formed at the Clove, in the township of Wantage, and hither Mr. V. B. removed in 1792, and it remained his home to the end of his life. Here he labored faithfully and successfully until, obliged by increasing infirmities, he withdrew in 1812 from the active work of the ministry. He died Jan. 10, 1815, in the 77th year of his age.

In 1817, the General Synod procured the removal of his remains to the cemetery of the First Dutch Church of New Brunswick, and placed a monument over his grave. A woman who had been brought up under his ministry, was, on seeing his coffin lifted out of the grave, so affected by the remembrance of his preaching and pastoral admonitions, that she was thrown almost into a state of despair, and found peace in believing only after the lapse of several months.

The following sketch is from the pen of the late Rev. John Gosman, D.D.

"Mr. Van Bunschooten was about six feet in height, of an erect and stately carriage, with something about him that reminded you of an Indian chief. His general manner, I should say, was lacking both in simplicity and geniality: and yet among those with whom he was familiar his sternness is said to have disappeared, and given place to a free and pleasant style of intercourse. No doubt, the very primitive and uncultivated field in which his lot was cast had much to do in giving the tone

to his own character; and yet I may safely say that apart from all external influences, he had certain phases of mind and temper that under any circumstances would have attracted observation. One of the most remarkable of these was an exactness amounting even to parsimony, in his ordinary transactions, combined with a thoughtful and generous regard for the wants of the poor, to say nothing of the wider range which his charity took in its more permanent and strictly religious provisions. It ought to be stated, however, that his exactness was exhibited as well in paying as in exacting the uttermost farthing; and he has been known to bother a man till he had well nigh lost his patience, in endeavoring to get into his hand three cents which he happened not to have with him, but which were necessary to complete the amount which he owed. To such a ludicrous extreme even did he carry his sense of justice, that during his last illness, which continued for three months, he insisted every morning upon paying the person who had watched with him a day's wages in silver; and all remonstrances against receiving it were to no purpose.

Without claiming for this eccentric man any very remarkable powers of mind, I think there is decisive evidence that he had a highly respectable intellect, and that it had received a corresponding degree of cultivation. There is not only traditionary testimony to this effect, but he left behind him a library consisting of a large number of rare and valuable theological works, in English, Latin and Dutch, which, if they were anything more than rubbish in his dwelling, must have betokened pretty decided intellectual tendencies. In addition to this it may be mentioned that the people to whom he ministered, though exceedingly rude and unlettered when he went among them, gradually improved in their minds and manners, until they have now no reason to shrink from a comparison with the inhabitants of almost any part of the country.

Mr. V. B. preached both in Dutch and English as occasion required. It was his custom to write out the leading thoughts of his discourse and trust for the filling up, and especially for the language, to the excitement incident to the delivery. The outlines of his sermons that remain are all in the Dutch language, and show the tone of his preaching to have been highly evangelical. He is said to have treated his subjects with logical perspecuity, and to have made much use of Scripture language. Candor compels me, however, to state that I have heard what purported to be faithful quotations from his sermons, from perfectly credible persons, the suppression of which, I am sure, will not be injurious to his fame. His voice was not loud, but his manner in the pulpit was earnest and impressive.

His influence as a minister of the Gospel, so far as I can learn from the best authorities, was of a pure and healthful character; and though there are few now living to bear testimony concerning his ministrations, it is believed that some of the seals of his ministry still survive. But that which chiefly entitles him to the grateful remembrance especially

of the Dutch Church, is the munificient provision which he made for the education of her sons. Though the style and conditions of the legacy were odd enough, and strikingly illustrate the eccentricity of the donor, yet its substance is an enduring attestation to his far-seeing and comprehensive benevolence." *Sprague's Annals.* Article in *New Brunswick Review*, 1855, by Rev. A. W. McClure. *Mills' Historical Discs.*, 1874, 1878. *Gunn's Livingston Ed.*, 1856, p. 395.

Note 33. Page 95.

First Official Report of Prof. Livingston after the removal of the Seminary to New Brunswick.

A communication was received from Professor Livingston, and is as follows:

In his first official communication to the General Synod, it would be highly gratifying to the Professor to have it in his power to make such a statement of the progress of the Institution and its present situation as would meet the wishes of the churches, and in some measure compensate for the exertions made in its behalf.

In the year 1771, when a union was effected between contending parties, which had for many years convulsed the Reformed Dutch Church, and threatened its total extinction in America, it was unanimously determined to erect a Theological Professorship, and all the churches pledged themselves to bring the establishment to perfection without delay.

A train of unavoidable obstacles continually presented themselves in the way, and prevented the accomplishment of the design until the Revolutionary War commenced, during which it was impracticable either to consult upon the necessary measures or to put any of them into operation. After the peace the subject was immediately revived, and the churches, with unabated ardor, resolved to bring forward an Institution upon which their future prosperity was considered essentially to depend.

The frequent and repeated discouragements which for many years continued to baffle the best-concerted means and the most strenuous exertions, until at length the plan now adopted was matured, need not be mentioned. They are fresh in the memory of all who compose the present judicatory; and the hope is indulged that they are past, never more to return; while the churches enjoy the prospect of soon obtaining the accomplishment of their wishes, and reaping the fruits of their long and painful labors.

Happy, indeed, would their Professor be, if he had it in his power to congratulate the General Synod upon their complete success, and to tell them their pious object was now accomplished. But notwithstanding he cannot yet proceed thus far, he is gratified in being able to com-

municate some important progress in the great work, and to mention several decisive steps that have been taken, which, however short of the perfection contemplated, have contributed to lay a solid foundation upon which the building may now rise with strength and security. He can now encourage his brethren no longer to despise the day of small things, but with renewed vigor under the smiles of Divine Providence, to increase their united efforts to obtain the blessing for which they have so long toiled, prayed and waited.

In the month of October, 1810, the Professor left New York, and removed with his family to New Brunswick.

Upon the close of the College vacation in the autumn of 1810, he opened his theological lectures, and was attended by five students, viz: Messrs. De Witt, Mabon, Bronk, Wynkoop and Barclay.

In the autumn of 1811 he opened his lectures again, and was attended by nine students, viz: Messrs. De Witt, Mabon, Bronk, Wynkoop, Murphy, Van Santford, Vermuil, Van Zandt and Carl.

The students have been diligent, and made good progress; but the great deficiency of books and the want of a theological library was severely felt and much deplored by them. Two of the students, viz: Mr. De Witt and Mr. Mabon, were examined and became candidates for the ministry in the Classis of Brunswick in April last; and two of the other students, viz: Mr. Murphy and Mr. Carl, for want of pecuniary resources, were obliged in the course of the winter to leave the lectures, and have engaged in keeping school, with the hope of returning as soon as they can procure a maintenance for themselves. Mr. Sluyter came in the month of May last, and has opened a school in New Brunswick, with the view of attending at the same time the theological lectures.

With this general outline of existing circumstances, the Professor meant to close his communication. He wished to be excused from entering into any detail respecting the funds, and intended wholly to omit that subject, the mention of which, it can readily be conceived, is unpleasant to himself, and must be distressing to the General Synod; but faithfulness to the churches, and his duty to inform the General Synod of facts which affect the vital interests of the Institution, forbid his total silence.

In August, 1808, the Trustees of Queens College, by a formal call from their Board, invited the Professor to remove to New Brunswick; but they informed him, at the same time, that the funds for the Professorship could as yet allow them only to name the small sum of 750 dollars; and, as this was wholly insufficient, it was not expected that a removal could be seriously contemplated, or a sacrifice be made of the ample support he enjoyed in New York, where the annual salary of ministers is 2,500 dollars.

In February, 1810, after collecting more subscriptions, the Trustees considered it practicable to increase the salary, and resolved that 650

dollars could be added to the sum before named, making the offer to amount in the whole to 1,400 dollars per annum.

In March, 1810, the Professor wrote to the Trustees, that notwithstanding the interest arising from the principal in their hands was not yet sufficient to produce a competent and honorable salary, yet the importance of the Institution, and the necessity of organizing it without delay, were so impressive, that he would not hesitate to comply with the calls of the churches, being fully persuaded that, when he made such large and painful sacrifices for the public, he would most assuredly not be neglected or forsaken by them.

In December, 1810, the Board of Trustees *Resolved*, "That, convinced of the importance of the presence of the Professor to the Institution, and of the sacrifices he makes, it is cheerfully agreed that, as far as the income of the Theological Fund shall extend, the Professor shall receive 1,700 dollars per annum as a salary, and three hundred dollars for house-rent; and wherein the funds may fall short, that the deficiency shall be paid as soon as the same shall be in the power of the Institution."

In August, 1811, the Professor received from the Treasurer of the Board 771 86-100 dollars; and, by the last report of the Treasurer, it appears that there are about 400 dollars more in his hands, which will make about 1,200 dollars; being the whole that is produced, and all that is paid for the salary of two years.

This agreement was considered by the Professor, when it was made, to be merely nominal, and, as he supposed, to be honorable for the Institution, that it might appear equal to other establishments among the denominations around us; and which, whenever the funds should be found adequate, ought to be given; but he knew the funds were deficient, and it never entered into his mind to have the deficiency made up to him, or to accumulate a charge upon them. He was content with what the Trustees had previously mentioned, notwithstanding it was inadequate, or he would not have removed. He knew it was all they had in hand, and his zeal to promote the Institution urged him to sacrifice every other consideration. The Professor, in the communication he now makes, has nothing more in view than simply and with affectionate confidence, to state the facts as far as they have proceeded towards organizing the Theological School; but, to remove all possible misapprehension, he takes this opportunity publicly and explicitly to renounce forever to the Synod and Board of Trustees any claim which might be suggested to arise from the last arrangement made by the Trustees, as it respects any deficiency in the nominal increased salary. After serving the churches thirty years in teaching students without any compensation, it would be an injurious reflection upon him to suppose that he would ever prove burdensome to them. He seeks not yours, but you, and would very gladly spend and be spent for you.

From this statement it is obvious that the funds are still greatly

deficient for the necessary and decent support of the Professorship; and that nothing is yet provided for the maintenance, either in whole or in part, of poor students, and no provision made for obtaining a library.

Several expedients might here be suggested to which the attention of General Synod ought immediately to be turned; but as a committee is appointed for this very purpose, the Professor judges it improper to trouble the General Synod with his ideas upon the subject, but will cheerfully communicate them to the committee. That it may please the Lord to direct the deliberations of the General Synod, and crown the Institution with its approbation and blessing, is the fervent prayer of the Professor. J. H. LIVINGSTON.

June 6, 1812.

NOTE 34. PAGE 104.

ABRAHAM VAN NEST.

He went to New York from Somerset Co., N. J., in the year 1792, when a lad fifteen years of age. In a very few years he had become prosperous in business, and by his integrity and excellent character had so commended himself that he was placed in many positions of trust and responsibility. By constant re-elections he was for many years an Elder in active service in the Collegiate Reformed Dutch Church, and as such he was very often appointed a member of the General Synod, in which body he exerted a great influence. He was also for many years President of the Board of Direction.

He was a member of the Board of Trustees of Rutgers College for nearly forty years, and took a very active part in the resuscitation of the College in 1825. This was connected with the raising of the endowment for the second professorship in the Seminary. Mr. V. N. was Chairman of the Committee to obtain subscriptions, and did a very large part of the work. His heart was in the Institutions at New Brunswick. He prayed and worked and gave for them. The minute adopted by the Trustees of Rutgers College, on the occasion of his death in 1864, well sets forth the views that led him to labor so unweariedly in behalf of these Institutions: "Though he had not the advantage of a Collegiate or liberal education, he yet had a high sense of its value, and of the importance of extensive learning to give elevation and dignity of character, and to fit for the intelligent discharge of the highest and most important duties and callings of life. He was especially sensible of its importance to the minister of religion, and he considered it next in importance only to true piety and wisdom. His strong attachment to the doctrines and government of his own Church and the Church of his forefathers produced in him an earnest desire that it might ever be blessed with a truly learned and able, as well as pious and prudent body of ministers. Hence he earnestly desired the prosperity of the College, and not only gave his own liberal

contributions for its support, but solicited and obtained liberal contributions from others for the same object."

He was a man of great foresight and prudence, had a thorough knowledge of men, and great tact in obtaining what he sought from them. While very decided in his views and strong in his prejudices he was a great lover of peace. He would dissent, but not quarrel. He was a liberal dispenser of hospitality. His house was the frequent resort of many of the great and good. Ministers of the Gospel were always welcome, and they never suffered by reason of being ministers of the Reformed Dutch Church. When he was removed a vacancy was made in the membership of the Dutch Church which has not yet ceased to be felt.

ISAAC HEYER.

Among the pillars in the Collegiate Church, and in the denomination as well, during the first decades of the present century were the two brothers, Isaac and Cornelius Heyer. They were both men of piety and integrity, lovers of our Institutions, and ready for service in the promotion of their interests. Isaac Heyer, who died in 1827, was for some years Treasurer of the General Synod, and also of Rutgers College. He performed the duties pertaining to these offices with great care and fidelity, and without pecuniary compensation. The sincerity of the following tribute to his memory by the Board of Direction no one can doubt: "We deeply deplore the loss we have sustained in the death of our late Treasurer, Mr. Isaac Heyer, and while we submit to the dispensation of Providence which has deprived us of an associate who was always wise in counsel, deliberate and judicious in his decisions, ready and liberal in his benefactions, and one who entered into all the plans to advance the great cause committed to their trust, with a zeal chastened by prudence, and an enlargement of views dictated by an enlightened benevolence, we would record the high estimation in which we regard his character, and the sincere affection we cherish for his memory. In addition to his unwearied and gratuitous labors during life, he has, by his last will, devised to the Theological Seminary of the Ref. Prot. Dutch Church the sum of two thousand five hundred dollars." *Minutes of Gen. Synod, June*, 1827, *p.* 20.

His brother, Cornelius, whose daughter Mr. James Suydam married, was a man of kindred spirit. He was a member of the Board of Direction, and performed the duties of Treasurer temporarily after the death of his brother. He died in 1843, leaving behind him the record of a life of devotion to God, and which was fruitful in good works.

JACOB R. HARDENBERGH.

Jacob R. Hardenbergh was the son of Rev. Dr. J. R. Hardenbergh, Pastor of the Church of New Brunswick, and First President of Queens College, and Dinah Van Bergh, whom he had married after she had been widowed by the death of her husband, Rev. John Frelinghuysen.

She was known as the Yeffrow Hardenbergh, and left a diary which is in MS. in the G. A. Sage Library. Mr. H. always resided in New Brunswick, was a lawyer by profession, and a citizen highly respected and of great influence. He was for many years a Trustee of the College of which his father had been the President, in the prosperity of which he was deeply interested, and for which he labored indefatigably. His work done for the Theological School, in collecting funds for its endowment, entitles him to grateful remembrance. His son, Hon. Cornelius L. Hardenbergh, LL.D., was a prominent member of the bar of New Jersey. He was also an efficient Trustee and devoted friend of the College, and an honored Elder of the Ref. Dutch Church of New Brunswick.

CHRISTIAN MILLER.

Christian Miller was a native of Hanau, a city near Frankfort-on-the-Main, and was born March 7th, 1767. He came to this country when about fourteen years of age, and the greater part of his life he spent in mercantile pursuits at Albany. He had received a good education, and was able to converse in German, Low Dutch, French and English. He was universally respected for his business qualifications, as well as unbending integrity. He was for many years Treasurer of the Second Reformed Dutch Church of Albany. He feared the Lord from his youth, and was for sixty years a communicant in the Reformed Dutch Church. He was a man of devout spirit and habits, and a great lover of the Church and her institutions. When he had become incapable, on account of his deafness, of enjoying public worship, he was accustomed, when his family was at church on the Lord's day, to go through all the services alone in his house. He was a tower of strength to his pastors, who greatly prized his prayers and counsels. It was almost a matter of course that he should be appointed a member of the Committee to raise funds, in the Particular Synod of Albany, for the endowment of the third Professorship.

ABRAHAM VAN DYCK.

He was a lawyer by profession, and an honored Elder of the Reformed Dutch Church of Coxsackie, and a man of great influence in the northern portion of the Church. He was a man of liberal views, and an earnest advocate of Christian Union. On this subject he prepared and published an excellent work. He took great interest in the endowment of the Third Professorship, and rendered efficient service as a member of the Committee to raise funds for that purpose.

Note 35. Page 113.

COLONEL HENRY RUTGERS.

He was a citizen of New York, of large inherited wealth, a distinguished patriot, and an eminent Christian. He used his wealth to serve the

causes of education, philanthropy and religion. He bore a commission in the Army of the Revolution. On leaving his home to join his regiment, he looked over the wide domain that belonged to his father, bounded by Division, Rutgers and Jefferson Streets, and the East River, and of which he was the prospective heir. Halting his horse, he asked himself the question, "What would I give for a peaceful return to enjoy my patrimony, and how much of it in case of such an issue would I willingly bestow upon public and pious purposes, to glorify my God in promoting the welfare of my fellow-men?" Jacob's vow occurred to his recollection; and he thought that he should not be less liberal than the patriarch was at Bethel. Henry Rutgers devoted the *fourth* of his future income. He returned in peace to enjoy the freedom which he had assisted in securing to his country, and he long lived to verify, by his munificence to every pious and benevolent enterprise, the resolution which he had then formed. On his own estate he saw, before his death, the Rutgers-street and Market-street Churches, Free-school No. 2, Fayette-street School, and other public institutions, the site of which is his donation, and which, besides other extensive institutions throughout the City and the land, he contributed liberally to erect and maintain." *Memoir of Rev. Dr. Alex. McLeod.*

Mr. R. was the first president of the Board of Direction of the Corporation of the General Synod, elected in 1819, and was annually re-elected until he was removed by death, Feb. 25th, 1830. On the revival of Queens College in 1825, the General Synod and Trustees agreed that the name Rutgers should be given to it, "as a mark of their respect for his character, and in gratitude for his numerous services rendered the Reformed Dutch Church." In 1826, he made a donation to its funds of $5,000.

Note 36. Page 117.

Foreign Missionaries, Graduates of the Seminary.

Name.	Sailed.	Destination.	Date of Return or Death.
David Abeel	1829	China, etc.	Died 1846.
Elbert Nevius	1836	Borneo	Returned 1842.
William Youngblood	1836	Borneo	Returned 1849. Died 1859.
Jacob Ennis	1836	Java	Returned 1841. Died
Elihu Doty	1836	Java, Borneo, China	Died 1864.
William J. Pohlman	1838	Borneo. China	Died 1849.
Frederick B. Thompson	1838	Borneo	Died 1847.
William T. Van Doren	1840	Borneo	Returned 1842.
Isaac P. Stryker	1840	Borneo	Died 1842.
William H. Steele	1842	Borneo	Returned 1849.
John V. N. Talmage	1847	China	

FOREIGN MISSIONARIES, GRADUATES OF THE SEMINARY—*Continued.*

NAME.	SAILED.	DESTINATION.	DATE OF RETURN OR DEATH.
Joseph Scudder	1851	India	Returned 1859. Died 1876.
John S. Joralmon	1855	China	Returned 1858.
Jared W. Scudder	1855	India	
Ezekiel C. Scudder	1855	India	Returned 1875.
Joseph Mayou	1858	India	Returned 1869.
Daniel Rapelje	1858	China	
Alvin Ostrom	1858	China	Returned 1864.
Jacob Chamberlain	1859	India	
John E. Watkins	1860	China	Lost on the voyage out.
John Scudder	1861	India	
Leonard W. Kip	1861	India	
James H. Ballagh	1861	Japan	
Augustus Blauvelt	1862	China	Returned 1864.
Philip Berry	1863	Beirut	Returned 1865.
John H. Van Doren	1864	China	Returned 1873.
Henry Stout	1868	Japan	
John A. Davis	1868	China	Returned 1871.
John H. Wyckoff	1874	India	
James L. Amerman	1876	Japan	
David M. Talmage	1877	China	Returned 1881.
Eugene S. Booth	1880	Japan	
John W. Conklin	1881	India	
Lambertus Hekhuis	1881	India	
Ezekiel C. Scudder, Jr.	1882	India	
Kumage Kimura	1882	Japan	
Moto Oghimi	1882	Japan	
Nathan H. Demarest	1882	Japan	
Alexander S. Van Dyck	1883	China	
Howard Harris	1884	Japan	
Horace G. Underwood	1884	Corea	

NOTE 37. Page 118.

HON. STEPHEN VAN RENSSELAER.

He was a lineal descendant of Kilian Van Rensselaer the first patroon of Rensselaerwyck, N. Y. His mother was a daughter of Philip Livingston, one of the signers of the Declaration of Independence. His father having died when Stephen was a child, his mother subsequently married Rev. Dr. Westerlo, the pastor of the Dutch Church of Albany. He was graduated from Harvard College in 1782. He was called by his fellow-citizens to many positions of honor and trust. He was frequently a member of the House of Assembly of the State of New York. He was also a member of the State Senate, a member of two conventions to revise the State Constitution, representative in Congress, State Commissioner, President of the Canal Board, and Chancellor of the New York University. During the war of 1812, he was a General in active service

on the Canadian frontier, and at the battle of Queenstown acquitted himself with great honor.

He was a man of excellent intellectual endowments, of sound judgment and firm Christian principle. His tastes were simple, his affections warm and kindly, his manner affable and winning. He was an humble, experimental Christian, a lover of his Saviour, and a devoted and prayerful student of His word. Blessed with worldly abundance, he was exceedingly liberal in contributions to every good work. He loved the Dutch Church and its Institutions, and the Theological Seminary was more than once the recipient of his bounty.

His son, Gen. Stephen Van Rensselaer, followed his example in this respect by contributing 5,000 dollars toward the endowment of the Fourth Professorship, and his grand-son, Eugene Van Rensselaer, Esq., also, by contributing the same sum to the Permanent Fund through the agency of the Rev. Dr. Cornell. See *Rev. Dr. T. E. Vermilye's Sermon. Address by Hon. D. D. Barnard.*

Note 38. Page 127.

MRS. ANNA HERTZOG.

[From *Corwin's Manual*, p. 109.]

Peter Hertzog was a native and a citizen of Philadelphia, of German ancestry. He was an upright and successful business man, of dignified presence and well-balanced character, gentle in his deportment, benevolent in his impulses, and a firm and honorable friend. He was a constant attendant of the Crown Street Reformed Dutch Church, under the ministry of the Rev. Jacob Brodhead, D.D., and of the Rev. George W. Bethune, D.D., and was one of the founders and liberal contributors for the building and support of the Third Reformed Dutch Church of that city. He was the President of its Board of Trustees for several years, and was always one of its most useful and devoted friends. He never made a public profession of his faith in Christ, but had intended to do so at the communion which took place only two weeks after his decease. Mr. Hertzog died in January, 1842, in the sixty-second year of his age. His widow, Mrs. Anna Hertzog, was a woman of strong mind and well-developed character. She was prudent and wise, self-reliant and yet modest, active and self-contained, dignified and somewhat quaint in manner and speech, eminently pious and attached to the Church and to the orthodox faith, kind-hearted and benevolent. Down to her last year of life she transacted her own business, and managed her household affairs with old-fashioned exactness and regularity. She was scrupulously punctual at church, and manifested unfailing interest in every thing that concerned its welfare. Being childless, and revering the memory of her late husband with almost passionate ardor, she erected and endowed "The Peter Hertzog Theological Hall" as the

monument of her love to him. The honor of suggesting this appropriation of funds to her is due to her confidential friend, the late Rev. Dr. John Ludlow, by whose advice she had previously inserted in her will a legacy of $25,000 to endow a professorship in the Theological Seminary at New Brunswick, which was to bear the same honored name. But when the necessities of the Institution required a hall, Dr. Ludlow induced Mrs. H. to anticipate and revoke this legacy, and to devote the aforesaid sum to the proposed hall. At the further suggestion of her pastor, Rev. W. J. R. Taylor, D.D., who co-operated with Dr. Ludlow in this matter, she added $5,000 to it, making the sum $30,000, to which she made a subsequent addition of about $800 for completing the edifice; and in her will was found a legacy of $10,000, the interest of which only is to be used for the maintenance and repairs of the hall. Mrs. Hertzog's liberality found many other unostentatious channels during her long life, and specially in her latter years. Her serene and beautiful old age was cheered by unwavering trust in Christ, and it closed in a peaceful and happy death on the 9th day of June, 1866, in her eightieth year. Her remains were interred beside those of her husband in the beautiful Laurel Hill Cemetery, on the bank of the Schuylkill River. The General Synod of the Reformed Church being in session at the time, after receiving official tidings of her departure, passed a series of appropriate resolutions in commendation of their deceased benefactress, and appointed the Faculty of the Theological Seminary as a special committee to attend her obsequies. (See *Minutes of General Synod, June*, 1866, pp. 111, 112.)

Note 39. Page 127.

Donors of the Seminary Site.

COL. JAMES NEILSON.

He was a native and life-long resident of New Brunswick. His father, Col. John Neilson, was one of its most distinguished and influential citizens. When the Declaration of Independence had been brought on from Philadelphia, he read it to the assembled multitude in the streets of New Brunswick. He was not one of the original Charter Trustees of the College, but was at an early period of its history elected a member of the Board, and he was greatly interested in the welfare of the Institution. His son James was a Trustee for many years, and was regarded by his associates as one of the most faithful and useful of their number. He was a man of wealth, and was identified from their inception with many of the public improvements in New Jersey, as the Delaware and Raritan Canal, the railroads, etc., and also with the establishment of the first of the large manufactories now so numerous in the city. Though connected with the Presbyterian Church, he shewed his interest in the Theological School, as well as the College, by giving a large and valuable plot of ground for a site for a Theological Hall, as soon as it had been deter-

mined to erect such a building. The Reformed Dutch Church, therefore, as well as the citizens of New Brunswick, has good reason to hold him in grateful remembrance.

CHARLES P. DAYTON.

He was not a native of New Brunswick, but was for many years a prominent citizen, having early in life made it his place of business and his home. He was a successful merchant, and the students of both Institutions, for more than one decade, who read this, will readily call him to mind. He was a man of unimpeached integrity, and lived the useful life of one who is always ready to perform the duties of a good citizen. He, too, was a Presbyterian, but that did not prevent him from aiding the Theological Seminary of the Reformed Dutch Church by contributing a valuable lot toward the formation of a spacious Campus.

DAVID BISHOP.

He was the son of James Bishop, for many years a prominent and successful merchant of New Brunswick. He was graduated from Rutgers College in 1843, but on account of a delicate state of health, which continued through life, he did not study a profession, nor did he devote himself to any line of business. When the location of Peter Hertzog Hall had been determined on, he gave valuable lots from his adjoining property to be added to what was contributed by others. But timely and valuable as this gift was, it was by no means all that entitles him to the grateful remembrance of the Church. He served for many years on the Committee to which the Synod entrusted the care of the property, and rendered very important services. He took great delight in working for the Institution, and was able to do much by reason of the nearness of his residence to the Hall and grounds. He was vigilant, prompt and indefatigable in personal supervision of repairs and improvements. He was a man of public spirit, and was ever abreast of the foremost of those who favored improvements that promised to be of true advantage to the city. He had much to do with placing the public schools of New Brunswick on a respectable basis, in organizing the system, in creating interest in them, and moulding public opinion in favor of liberal action regarding them. He was for many years a Trustee of Rutgers College, always maintained the greatest loyalty to, and affection for his Alma Mater, and was never better pleased than to talk with some old College associate about the honored professors at whose feet they had sat.

THE MESSRS. FRANCIS AND WESSEL WESSELS.

These two brothers were descendants of the Wessels family of the City of New York. The name is common in the records of the Collegiate Church. They attended Dr. Van Vranken's Church in Broome street, New York, and subsequently removed to Paramus, N. J. They

placed themselves among the liberal benefactors of the Seminary at the time of the building of Hertzog Hall, by generously furnishing the means to enable the Church to complete the purchase of the tract of land on which the Hall is located. Francis Wessels died at Paramus, on Dec. 27th, 1864, in the 72d year of his age. Wessel Wessels died at the same place, Oct. 22d, 1869, in the 74th year of his age.

NOTE 40. Page 129.

RE-TRANSFER OF THE COLLEGE PROPERTY BY THE GENERAL SYNOD TO THE TRUSTEES OF RUTGERS COLLEGE.

1. *Resolved*, That the Board of Direction be, and they are hereby authorized and directed to convey the title to the ground and buildings at New Brunswick, known as "Rutgers College," to the Trustees of Rutgers College for the sum of twelve thousand dollars, to be paid by said Trustees as follows: One thousand dollars on the delivery of the deed of conveyance, and eleven thousand dollars, May 1st, 1867, or when possession shall be given to said Trustees of the wings of the College building, now occupied as residences by the Theological Professors, if given before said date; said payment of eleven thousand dollars to be meantime secured by mortgage on said property, bearing no interest until due.

Provided, That the deed of conveyance shall reserve to the Synod the use of the said portions of the College building occupied as Professorial residences, until May 1st, 1867, for such residences, if the Synod shall elect to, and use them until that date;

And Provided further, That the deed of conveyance shall contain conditions, properly framed under competent legal advice, that the property so conveyed shall be used and occupied by the College, for the purpose of collegiate education and the usual and proper incidents thereto; and that the President of the College and three-fourths of the members of its Board of Trustees shall always be members in full communion of the Reformed Protestant Dutch Church of North America; and that, on breach of either of these conditions, the deed of conveyance shall be void, and the title to the property revert to the Synod.

2. *Resolved*, That the said sum of twelve thousand dollars, to be so paid by the Trustees of the College, be, and the same is hereby set apart as a fund for the purpose of erecting upon the grounds of the Hertzog Theological Hall, residences for the Theological Professors; and, until such time as it may be deemed expedient to erect such residences, the Board of Direction are instructed to have said sum safely invested in such manner that it may be readily made available, when required, in defraying the expense of such erection. *Min. Gen. Synod*, 1864, *p.* 471.

Note 41. Page 135.

Moneys Received Through Rev. James A. H. Cornell, D.D., for Books for the Gardner A. Sage Library. 1869–72

Jonathan Sturges	$2,500
D. Jackson Steward	2,500
James Suydam	2,500
Wm. T. Runk	2,500
Gardner A. Sage	2,500
Rev. Dr. John Vanderveer	2,500
Charles B. Lansing	2,500
Rev. Dr. Fred. F. Cornell	2,500
John A. Hardenbergh	2,500
James E. Hedges	2,500
Rev. Dr. Thomas De Witt	2,500
P. A. H. Jackson	2,500
Mrs. Mary Board	3,000
Wm. Fuller	2,500
Daniel Mapes	2,500
Hiram W. Masten	2,500
John Lefferts	2,500
Henry H. Farnum	1,900
James Anderson, M.D.	1,000

Note 42. Page 136.

Mrs. G. W. Bethune's Gift to the Library.

"*To the Rev. D. D. Demarest:*

"Dear Sir—I have great pleasure in acknowledging the receipt of the resolutions of Synod. It has given me much satisfaction to make the gift to the Theological Library, feeling the books my beloved husband so carefully collected will be appreciated and used for the good of the Church he so much loved, and to which he gave all the energies of the great mind God had given him. I deeply regret the unavoidable delay in the carrying out of my husband's and my own wishes, and I beg you to assure the Synod of my desire and intention of transferring the books to them immediately. Yours in Christian bonds,

"Mary Bethune.

"*July* 30, 1863."

Dr. Bethune gave all his property by will to Mrs. Bethune. In the noble gift she has made to the Synod, she faithfully carries into effect the intention of her husband in the following bequest made in case she should not survive him:

"All my books on theological and classical learning, or bearing upon

these subjects, I give to the General Synod of the Reformed Protestant Dutch Church, for the sole, unrestricted, and perpetual use of the Theological Seminary of said Church, on condition that they be put and always kept in good order, with the name of 'BETHUNE' printed on the and on the inside of the front cover; which shall be done to the entire satisfaction in the first instance and approval of my dear friend, the Rev. Abraham R. Van Nest, Doctor in Divinity, the Professor of Sacred Languages, and the Professor of Theology for the time being in the said Seminary, and to the approval of them and their successors in the office afterwards."

The following account of the library donated has been furnished by Rev. Dr. Abraham R. Van Nest:

"The bequest of Dr. Bethune to the Seminary, will probably cover 3,000 volumes.

"A large portion of his library is, of course, theological, embracing nearly all the standard writers, Church of England, Puritan and others. Among them we notice an excellent and somewhat numerous and rare group of French Protestant preachers, and all the French Catholic preachers of celebrity. Several shelves are occupied with the more noted Catholic writers of systems and controversy, among which stand conspicuous the '*Catena Aurea*' and '*Summa*' of Aquinas; Sanchez, the fountain head of Jesuitical casuistry, '*De Sancto Matrimonio*'; and his several followers down to Archbishop Kendrick, besides others, which furnish a ready armory to turn against the Church of Rome; systems, critical works, ecclesiastical histories, geographies ancient and modern, and of all classes, and most of the infidel oppugnators whose sophisms a thorough divine should understand to refute on sufficient occasion. The Fathers are far from complete, but there are good editions of favorites, Gregory Nazianzen, St. Bernard, Ambrose "the glorious Bishop of Milan,' etc., etc. There are also many of the greater and minor Reformers, some in full, others in part, also some rare books of curiosity bearing on the profession. The classical portion of the library is good. Scarcely any Greek or Latin writer is wanting, from Homer to Proclus, if the Hermaic mystic deserve the rank of a classic. The editions are all good, most of them the best. Among them we observe all the Byzantine historians, the ancient geographers, writers '*De Re Rustica*,' various works on customs and arts—in fact, whatever bears on classical research and gossip (like Gellius and Athenæus), are ready at hand. The student is not obliged to take anything at second hand.

"There is also a choice and curious collection of works on ancient mythologies and mysteries from modern hands. Indeed, there are few subjects connected with ancient religious or moral opinion on which there is not one or more trustworthy volumes.

"There are not a few curiosities which would be eagerly coveted by a bibliomaniac. Indeed, it was the Doctor's rule not to buy books which

can be readily obtained, but to seize on the rare the moment an opportunity offered."

Note 43. Page 136.

Report of the Committee on Selection of Books for the Gardner A. Sage Library, 1882. (*Mins. Gen. Syn.*, 1882, p. 135.)

It is now seven years since this Committee was first constituted. At that time there remained of the fund for library purposes, gathered by the intelligent zeal of the Rev. J. A. H. Cornell, D.D. (to whom the Church owes an unmeasurable debt of gratitude), a sum not far from thirty thousand dollars. This has all been expended with the exception of two thousand dollars in bonds which are not available at present. Hereafter the Library will depend for its increase upon the income of the fund of twenty thousand dollars given by the Church's princely benefactor, Mr. Gardner A. Sage.

At this point it may be well to review what has been done. The Committee, meeting monthly during the working period of the year, has held forty-eight sessions in all. During the interval of these meetings an active correspondence was maintained with scholars in this and other lands, and no pains were spared to acquire the information needed for the right discharge of the trust committed to us. The Library which in 1870 numbered about 8,000 vols., had increased in 1875 to 24,000. It now numbers (besides many pamphlets) over 35,000* volumes, the great majority of which are abundantly worthy of the place they occupy. As a whole, the collection invites the criticism of competent judges. There are other collections which are larger, or have more *incunabula* or mere literary curiosities, or are richer in some special department, but we know of none which surpasses this in the requisite of a good working Library for a Theological Seminary. Little or no money has been expended for books of ephemeral interest or of a merely popular character. The constant study has been to procure the ablest works, old or new, in all the departments of knowledge that belong to or bear upon the science of theology, so that while the professors may pursue their investigations without limit, the student, even though he have no leisure to read these elaborate tomes, yet may become familiar with the sources of knowledge and learn enough to guide intelligently the studies of subsequent years.

While no one branch has been neglected, special attention has been given to the history, theology and literature of Holland. Every name of note in the fatherland is represented here, and most of them in *Opera Omnia*. Of the Heidelberg Catechism there are more than a hundred and fifty different expositions, and the volumes on the Remonstrant Controversy amount to many hundreds. So, too, Philosophy and its History, in French and German, as well as Latin, has been carefully con-

* Now, 1885, the number is 36,831 volumes.

sidered, especially that part of it that respects the relations of Physical Science and Religion. In Apologetics, as it stands at this hour, the Library has little to desire. Of course, there will continue to be needed additions from the literature of the day, so that the Institution may keep fully abreast of the progress of modern thought; but so far as the past is concerned the chief collections have been secured, and those who come after us will require only to build upon a foundation already laid. And such further building is to be looked for. For although within the past twelve years fifty thousand dollars have been laid out and in the main most wisely, still an equal sum could even now be employed with great advantage. The right kind of a Library is always growing; and the very excellence of the present collection is a motive and a stimulus to make it still larger and better.

An excellent card catalogue has been prepared, and a visitor finds no difficulty in gaining immediate access to the contents of any shelf. A printed catalogue will be a great convenience to the ministry at large in enabling them to ascertain at a glance what books are on hand, but this would cost at least $1,500, a sum which we have no authority to expend for such a purpose. If, however, any kind friend should contribute such a sum to this end, it would be a very welcome and useful gift.

Finally, the Committee lay down their trust with no small emotion. They have labored diligently and to the extent of their ability for seven years in the performance of their work, and naturally they have come to cherish a deep interest in the Library, and a growing desire to see it approach nearer and still nearer to a perfect standard. Already it is one of the strongest educational forces of our beloved Seminary; and its power for good will increase day by day as it fills out its plans more completely, and becomes a still more full and accurate representation of the entire literature belonging to sacred themes. God grant that it may have such a prosperous future—one that will fully compensate alike those whose liberal gifts paid for this stately and valuable collection, and the far-seeing man who erected the commodious and enduring edifice in which it is lodged.

On behalf of the Committee,

TALBOT W. CHAMBERS, *Chairman.*

May 27, 1882.

NOTE 44.

JAMES SUYDAM HALL.

BY MR. JOHN C. VAN DYKE.

The gift of the late Mr. James Suydam, of New York, is an imposing structure standing at the right of Peter Hertzog Hall. It is an ecclesiastical type of architecture of the Romanesque period, and in exterior appearance is not unlike the Roman Basilicas of the fourth century. The façade and porch are of a different style, however, and are essential Renaissance. The building is of pressed brick, trimmed with Nova

Scotia sandstone, and roofed with slate. Its size is something over one hundred feet in length by seventy-five feet in width, and is three stories in height, with clerestory windows at the top, and long arched windows at the sides, lighting each floor. The porch is of solid Nova Scotia stone, and stands out from the front of the building, with a long classic entablature, supported by four fluted columns, standing upon a wide platform of stone. This platform is reached by staircases of stone ascending from the ground on each side, and meeting over the top of the first floor entrance. This first floor entrance leads through double doors into the gymnasium, which, with its lavatories, occupies the whole of the ground floor. It is admirably fitted up for the purpose of athletic sports and exercise. Every variety of apparatus used in modern athletics is at hand, and there is abundant room for games requiring running and leaping. The whole building is heated by steam, and is well lighted and ventilated. Ascending the stone staircases without, brings the visitor up to the stone platform, and through the columns another series of steps lead through three large doors to the main lecture-rooms. There are six of these, situated three on each side of the main hallway, which runs through to the rear of the building and enters the chapel. All of these rooms are handsomely fitted up to correspond with the general character of the building. Interior staircases of iron, from the vestibule of the porch, lead up on each side to the third floor, where the museum of the Seminary is kept, and where the Society of Inquiry has its rooms. Besides many portraits there are many rare and curious articles to be seen in the museum. The collection was mainly presented by foreign missionaries of the Church. There is also here a collection of books on missions. These rooms are lighted from the clerestory windows, but in addition to them there is a large semi-circular window in the front, and over the stone coping of this window, as seen from without, are the words in stone relief, "James Suydam Hall." The building is surrounded by a cement pavement, and the terraces on the sides are sodded and kept in good condition.

GARDNER A. SAGE LIBRARY.

By Mr. John C. Van Dyke.

The gift of the late Col. Gardner A. Sage, of New York, stands to the left of Peter Hertzog Hall, and in position and architecture is complementary to James Suydam Hall on the right. It was built to correspond in general appearance, though it is a trifle smaller, being about eighty feet long by fifty feet wide, and three stories in height. It is built of the same style of brick and stone as the James Suydam Hall, and the roofing, trimmings and cornices are of corresponding design. The porch is slightly different. Nine long curved steps of Nova Scotia stone, guarded by balustrades of stone, lead up from the flagged platform to the main entrance. The arched doorway is protected by a broad entablature, and the architrave is supported by four Doric columns, two

on each side. Over the arch of the entrance are the words, in stone relief, "Gardner A. Sage Library." Entering the first doors leads us into a vestibule, and from thence a few steps through second doors bring us upon the main floor of the Library. Here the likeness of the architecture to that of the fourth century Basilicas becomes more apparent. The third floor becomes a gallery on each side, and from the main floor to the arched roof is clear. The gallery which in the Basilica was supported by columns is here supported by stone partitions and arches, which serve to define the alcoves for holding books. There are seven of these arched alcoves on each side, and seven to correspond in the gallery above. The rows of windows are so arranged that one window is devoted to lighting each alcove. These, in addition to the clerestory windows and the long arched windows at the front and rear, give all the light requisite for the use of a Library. To the right of the main entrance is a door leading to the fire-proof vault, where are kept the Synod's archives. To the left is a corresponding door leading by a winding iron staircase to the second floor or gallery, which corresponds to the first floor in the number of its alcoves and windows. It is guarded by an ornamental railing that runs around the whole interior of the building. Descending the iron staircase brings one to the basement floor, which has an arched ceiling suspended upon wrought iron beams, and has in alcoves, partitions and windows the same equipment as the main floor and gallery. It has also separate entrances from without. There are forty-two alcoves in the building, all furnished with handsomely polished walnut bookcases, and capable of holding 70,000 volumes, of which 37,000 are now on the shelves. The whole furniture of the Library is in handsome walnut to correspond. The floors are of Minton tile set in variegated patterns. The walls are of double thickness of brick, and the windows are all of heavy ground glass, set in cases of iron, so that the building is perfectly fire-proof. In addition to its treasury of books, the Library has many maps, pictures, portraits of prominent men in the Church, an oil painting of Col. Sage, the donor, and a marble bust of Dr. Geo. W. Bethune.

Note 45.

JAMES SUYDAM.

By Prof. T. S. Doolittle, D.D.

The name of James Suydam, already highly cherished, is destined to become one of the most familiar and revered in the history of the Protestant Reformed (Dutch) Church in America. Though not a man of words nor heroic deeds he yet deserves the lofty distinction of living to illustrate more perfectly, perhaps, than any other person has thus far done, in his denomination, the admirable principle of Christian stewardship, both in his deliberate and life-long purpose, and in his habitual as well as frequently munificent benefactions. As long as his Church

abides on this earth she will perpetuate his memory, not only in the endowment records of her two Colleges and her Boards of benevolent agency, but especially in her Theological Professorship, and in one of her spacious Seminary buildings, both of which deservedly bear his own name.

It is eminently fitting, therefore, that a sketch of his life should find a place in this Centennial volume.

James Suydam, born March 23, 1798, in Newtown, L. I., was the son of James Suydam and Adrianna Rappelyea. His ancestors early emigrated from Holland to found a home under the inspiring influences of a new world. A severe trial attending young Suydam's first experience in business for himself, when he was yet under twenty, affords an illustration of the sterling worth of his native character. This may be best presented in his own language, uttered in the freedom of intimate friendship:

"My father," he said susbtantially, "gave me a small capital with which to begin business. At the end of the first year it became evident that my business was going to end in failure, and if continued might involve me in debts which could not be fully paid. To go on increasing my liabilities in the hope of hitting upon some unexpected turn of luck, and thus to assume the risk of having to compromise with my creditors was to me simply dreadful. The thought of paying less than twenty shillings in the pound (the English monetary system then prevailed) filled me with such uneasiness that I was only too glad to settle up every obligation, though it wound up my establishment and left me penniless. Over this reverse I felt, of course, disappointed, and sad; and, moreover, was sorely tempted. It would be, easy, I said to myself, to get rich by being less conscientious in selling goods, or by taking greater chances, regardless of the welfare of others in the event of disaster, or by being dishonest in other ways. And, on the contrary, it seems almost certain, that if I strive to be honest, I mean absolutely honest in every respect, I must sacrifice my ambition to become a successful merchant, and remain poor through life. What shall I do? Choose wealth with a loss of rectitude, though none may know it but myself, or poverty with integrity and manhood? This question, smarting, as I was, under the loss of everything, and of crushed hopes, pressed itself upon me with peculiar and vexatious persistency.

There was a repetition of the old story of Hercules at the two paths—one branching to the left, and holding out the seductive charms of evil, the other to the right, and having nothing to offer but the severe and unattractive virtues of goodness. And what young man has not consciously or unconsciously stood in some crisis or other hesitating before these two paths. Happy, indeed, would it be for the individuals themselves, and for the interests of the entire commercial community if every youth would choose as did Mr. Suydam. "I decided," he said, "that whatever might be my lot, I would be strictly honest. If I were

to remain poor I should have the satisfaction of knowing no man could ever say that I ever wronged him out of a farthing."

What an instance this of self-restraint practiced out of a delicate yet stern regard for the interests of others. If all our merchants and bankers could be brought deliberately to feel the wrong of hazarding other people's money in the perilous attempt to repair their own misfortunes, the community would not be so sadly shocked as it now frequently is by the suspicious failures for enormous amounts of some and the shameful defalcations of others. Nor was young Suydam less rigorous with himself in other respects. Believing that self-mastery was the ideal of manhood, he actually withdrew from a boarding-house where a superb table invited the appetite to over-indulgence, and sought another where the fare would be more homely but more wholesome; and in the same spirit he abstained totally from wines and tobacco. Like Paul he felt that though all things were lawful unto him, yet he would not bring himself under the power of any.

Mr. Suydam began the dry goods business again, however, with Thomas C. Doremus as partner, and subsequently the firm was enlarged under the name of Doremus, Suydams, & Nixon, the word "Suydams" standing for the two brothers James and Cornelius. When 26 years old James married, on June 18, 1823, Miss Charlotte A. Heyer, the daughter of Cornelius Heyer, Esq., of New York city. This gentle and estimable Christian lady, still living at a very advanced age, became a true help-meet and a source of abounding joy to the young merchant. Besides throwing the charm of endless cheerfulness, of a serene and self-controlled disposition, of constant womanly affection and unfaltering piety over his house, she always welcomed his friends with a hospitality as winsome as it was cordial; and, moreover, entered with heartiest sympathy and encouragement into all his plans for the accomplishment of good by a consecration of his wealth to benevolent causes. They were childless, and yet not deprived of the gladsome society of the young. The children of her sister Cornelia, who married her husband's brother Cornelius, formed a part of their own family, or rather, the two families occupied the same dwelling, and together made one united and happy household. And Mr. James Suydam, the survivor of his brother by many years, ever treated that brother's children as if they had been his own.

An instance of Mr. Suydam's conscientiousness and uprightness has already been afforded. Another is found in the fact that at his suggestion his firm ceased to import and to sell green cloth, of which they had the monopoly and on which they realized large profits, because it was used as a cover for billiard tables, and they felt that they could not, as Christian men, furnish the materials for building up gambling saloons. Indeed, it was Mr. Suydam's conscientiousness which finally drove him, when in the prime of manhood, entirely out of active business. After sixteen years of good fortune, mingled with some vicissitudes from fire, there

came, in 1837, a great financial crisis. Many of the oldest and best known establishments in New York went down. Mr. Suydam's firm was thrown into dire distress, for, though its assets were sufficient—far more than sufficient—to liquidate every claim, yet its peril consisted in the possibility of not being able to make collections from customers scattered through the States in time to avoid suspension and, perhaps, utter failure. During an interval of two weeks, Mr. Suydam, while waiting for remittances in response to urgent letters to debtors, scarcely ate or slept. He walked the floor o' nights in indescribable suspense and agony of mind; and at the end of those "two awful weeks," as he called them, *his hair had been turned from dark brown to gray.* He was not troubled at the prospect of having the accumulations of years swept away in an hour, but only at the probable calamity of being obliged to look creditors in the face whom he could not pay. Here was a horror which entered this honest man's soul like iron, and gave him in fourteen days the silvered crown of age! This fear of debt made him a most cautious, and wise, or, as rasher persons would conclude, a foolishly timid adviser in the management of affairs. Fortunately the remittances came just in time to 'tide the firm over the breakers' and enable it soon thereafter to ride into high prosperity. But Mr. Suydam had resolved never to run such another risk; and so, when only about 40 years old, and against the protest of his partners, he retired on the following January from mercantile pursuits. After a visit to Europe, during which he obtained a new idea of the future greatness of New York, he returned with the distinct purpose of investing his moderate fortune in real estate in such a growing city. And the wisdom of his foresight was amply justified by an immense increase in the value of his investments at no distant day. Nor was this all.

He became a director in various organizations, such as Banks, Insurance Agencies, and Trust Companies, all of which were successful, and yielded a generous income.

The circumstances of his conversion, which had taken place some time previously, are so interesting and its results so far-reaching as to deserve a detailed narration as nearly as possible in the language given by himself to the writer:

"I set out," he said, "with the desire of amassing property to the value of twenty-five thousand dollars. With this amount, in case of my being so fortunate as to obtain it, I pledged myself to be satisfied. Several years passed by, when, in estimating my possessions one day, I was happily surprised to find their worth somewhat exceeded this sum. The pledge, which had been quite forgotten, came suddenly and forcibly back to my mind. It troubled me considerably, because I was not satisfied; I wanted more. It was, however, gotten over after a time in this way. Ah! I said to myself, I did promise myself to be satisfied with twenty-five thousand dollars, but then I was a single man. Now I am married. My wife must have twenty-five thousand dollars, too.

And if ever I get this much for each of us, surely I shall be completely content. I will not wish nor labor for anything more.

Time again went on, causing me, as is the case with so many others, to lose sight of the good resolution. I was absorbed in money making and quite successful. My dreams began to reach out after immense wealth. And in taking account of my affairs at the close of a certain year I rejoiced to feel that I was worth at least sixty thousand dollars. The prospect of largely and rapidly increasing this figure, deemed far more considerable in those days than it would be now, was flattering in the highest degree. I had no longer any doubt of becoming one of the wealthiest men in the city of New York. My ambition was inflamed; my desires boundless. With these feelings, and my heart full of joy at the happy news of prosperity I was about to communicate to my wife, I started for home. While on the way, however, and as I was repeating to myself the words 'sixty thousand dollars!' the pledges made many years before, came rushing upon my memory with broad and distressing power. A voice seemed to say to me in audible tones: 'You promised to be satisfied with certain gains. You have got them, and more; and yet you are more ambitious, more greedy than ever. God has given you all this prosperity. But you have neither thought of Him, nor given your soul in gratitude to Him; and now you are planning for greater things without reference to Him. Thou art an ungrateful, a wicked, an unprofitable servant.' And I replied to the voice, 'Yes, alas! I have been truly unthankful, and now am miserable enough.' In this mood," he continued, "I reached home. How different was the greeting my wife received from that with which I had anticipated meeting her! I was really wretched. The thought of God's exceeding goodness to me continued through so many years, and of my own ingratitude and impenitence filled me with sorrow and alarm. The awful sentence 'For what shall it profit a man if he shall gain the whole world and lose his own soul?' rang in my ears. For a week I struggled in vain to banish such thoughts. In the height of my success and worldly delight I was stricken down with a sense of my sins. I could not rest. Finally, falling upon my knees, and calling upon God to be merciful to me a sinner, I found the peace which passeth understanding. Then, in the light of my new and joyous experience, I saw clearly why God had blessed my efforts in making a fortune. It was that I might use it for His glory in advancing the interests of His kingdom. It seemed as if the money were not mine at all, but His. He had loaned it to me: I was only His steward, and henceforth it was to be my duty and privilege to guard it, and bestow its increase, not upon selfish enjoyments, but upon such charities as His providence should indicate to be wise and fruitful."

He united at once with the Collegiate Middle Dutch Church in Nassau street, and began to adjust all his thoughts and plans in accordance with this grand idea of Christian Stewardship, which had now taken complete possession of his soul. Though a liberal giver before, his contri-

butions became multiplied many fold, and in many directions. Curbing all desire to amass riches for their own sake, he deliberately refused to embrace opportunities for making the most tempting investments—investments which, as events proved, would have more than quadrupled his final fortune—lest his income might become capitalized, and thus be withdrawn from sacred purposes. Nay, with much inconvenience to himself and family, he changed his entire style of living, so as to reduce his expenses, and thereby enlarge the list of his philanthropic gifts. Having erected a large and imposing edifice on the corner of Fourth Avenue and Thirty-Eighth Street, for his home, he found when fairly settled in it that his conscience—or perhaps better, his love of doing good —would not allow him to remain there. The cost of maintaining such an establishment was too great to harmonize with his ever present idea of Christian Stewardship; and so he removed from it, in order that by the increased income secured from its rent and subsequent sale, he might show his allegiance to that Master who had said, "Whoso taketh not up his cross and followeth not me, is not worthy of me." Acting on the same principle of self-denial, he would not imitate the fashion prevalent among the wealthy classes, of keeping a pair of fine horses and carriages; but for many years he continued to ride, notwithstanding the friendly protests of some, after a single horse, kept, it need hardly be added, not for display, but solely for use. Let it not be wrongly inferred, however, that he was unmindful of the claims of his family. He never failed as a husband to gratify any wish of Mrs. Suydam. On the contrary, he showed his devotion by anticipating, as far as possible, her every desire; and she in turn cordially approved of his purposes and schemes to enlarge his benevolent operations.

Not only, however, did Mr. Suydam crucify pride and worldliness on a large scale, he could subject himself to self-denial in minor matters.

Upon my representing to him one day the necessities of an indigent student, he turned from his desk, exclaiming with unusual vehemence: "I am poor now-a-days, for every dollar of my income is already pledged for a year in advance to charitable objects, but that needy fellow must be helped. Let me see—how can I do it? Ah! I will wear this overcoat, which I intended to lay aside, yet this winter. Tell him he shall have a hundred dollars as soon as my January dividends come in." And I was careful to notice that he did wear the old coat through the season, although it hardly befitted a gentleman of his social and financial standing. But it must not be supposed from the frank statement recorded above, that Mr. Suydam was ostentatious in his desire to practice self-denial. On the contrary, I have to say, after having known him intimately for thirteen years, and having been the medium through which he dispensed many pecuniary blessings, that he shunned rather than courted observation and praise. He would say, when sending aid to some one: "Keep quiet, if you please, as to the source of this." And once, to be more definite, he handed me two hundred dollars for a

country pastor, whose salary was small and family large, with the request that I should simply say, "It came from a friend." The present proved to be a most timely and providential relief to the poor but worthy minister, who happened to be in considerable pecuniary distress at the time. It drew tears of gratitude from his eyes, which circumstance, as I communicated it to the good donor, brought responsive tears of joy from his eyes as well, "Surely," he remarked, "it is more blessed to give than to receive."

And once again when in behalf of another, I made a pretty large demand with an apology for coming on such errands so often, he answered, while a benignant smile irradiated his features: "My young friend, you do not seem to understand that not till a man gives away all he can afford, *and a little more*, does he realize the luxury of denying himself for his Savior's sake. You never need to be afraid to ask me to do a good thing."

What rapid strides the Church would make toward the Millenium, if all her members could thus be divinely taught to show such a consecration of soul and substance!

While Mr. Suydam's gifts extended with true catholicity of sentiment to many fields of usefulness, he was especially interested in the cause of Christian Education. In young men of trained intellects and sanctified hearts he recognized a fountain of power and purity, ever ready to send forth streams of fertilizing grace through the garden of the Lord. For a long number of years he supported annually six candidates for the ministry who were pursuing their studies in Rutgers College, and in the Theological Seminary at New Brunswick, and this was in addition to large contributions regularly to the Board of Education. He founded by a gift of $1,000, two Prizes in the College—one for the encouragement of excellence in English Composition, and the other for attainments in Natural Science. He gave another $1,000 to establish a "Periodical Fund" for the annual purchase of learned Reviews and Magazines, to be used by the Faculty and students in the College Library. He gave $2,000, the interest of which was to be expended in distributing books, under conditions, to certain members of the Senior Class in the Seminary. He gave $5,000 on the Centennial of Rutgers College towards its further endowment, in addition to thousands previously given for the same object, or the purchase of apparatus, etc. He gave $2,500 to Hope College, and afterwards $10,000 additional. He gave to the Theological Seminary $2,500 for its Library; $60,000 for the endowment of the Professorship of Didactic and Polemic Theology; and $9,000 toward the purchase of a Professorial residence; $50,000 in bonds, together with the accrued interest thereon, for the erection of a Hall containing a Gymnasium, Lecture-rooms and Chapel, and the corner stone of which he laid with his own hand, Sept. 28, 1871. These splendid charities, together with innumerable smaller ones (many of which he modestly strove to conceal) to needy pastors and friends, besides his

systematic and large donations to various benevolent societies he made while living, rejoicing to be as far as circumstances would permit, his own executor.

Nor was this all. In his will he ordered the following princely bequests to be paid of out of his estate :

$20,000 for the care of Suydam Hall.

$20,000 for the maintenance and improvement of the Seminary buildings and grounds.

$20,000 for the erection of a fifth Professorial residence.

$25,000 to the American Tract Society.

$25,000 to the Home of the Friendless.

$25,000 to the American Bible Society.

And finally, after providing for his wife and remembering handsomely various relatives, he made the Bible Society and the Theological Seminary his joint residuary legatees. It is estimated, saying nothing of his constant bountiful relief ministered to individuals whose necessities came to his knowledge, and nothing of his systematic contributions annually to all kinds of causes, that his extra benefactions to the institutions of his own denomination amounted to $300,000, which added to those in other directions, reach the magnificent figure of at least $400,000. Here is a monument more enduring than brass, more beautiful and inspiring than any effigy ever sculptured out of crumbling marble. Verily :

"Only the deeds of the just
Smell sweet and blossom in the dust."

Before concluding the benevolent side of Mr. Suydam's character it may be remarked

1 That he experienced a sacred and abounding joy in doing good. Never can I forget with what a gleam of happiness irradiating his eyes and features he told me of the success attending the effort to endow our Theological Seminary, and particularly of the fact, that forty thousand dollars had been secured for the Library. "Now," he cried out with a gush of hilarity as pure as it was irrepressible : "the boys over there will have the tools with which they may become thoroughly furnished for the great work of building up the temple of the Lord. The Church needs, in these days of newspapers and printing-presses, the best educated and ablest men in the land for her ministers, and I tell you, sir, I am glad our school is going to put just the right kind of tools in the hands of the young prophets."

On another occasion tears of holy gratitude filled his eyes as he learned, seemingly by accident, but really by the Divine direction, how providential a secret donation of his to the Home of the Friendless had proven, in enabling the managers to take in some orphans which they were on the point of refusing on account of a lack of means. Next to his profound joy and thankfulness for the redemption of a Savior's love, he was joyful and thankful that God had put it within his power,

and had at the same time inspired him with the disposition to dispense blessings to others.

2. Mr. Suydam, because he found positive delight in well-doing, was always ready to act in the right way. Instead of being fertile in excuses for parsimony, he, on the other hand, welcomed the opportunity to bestow money upon worthy objects. The writer happened one day to enter his office just as a gentleman was saying, "I have a project for taking care of some needy children which will require about six hundred dollars, and sometime when you are ready to act, I would be pleased to lay it before you." Mr. Suydam at once and emphatically replied: "I am ready, my dear sir, to act *now*. There can be no better time for commencing a good work than to-day." What a lesson this for all men of wealth. It ought to be their privilege to regard an agent of Christ's work appealing to their liberality, never as a bore or semi-nuisance, or kind of occult enemy under the guise of religion, but as a friend and co-worker with God.

3. Mr. Suydam was not an unintelligent and undiscriminating giver. He was good, but not goody. Shrewdness and cautious sagacity marked his course, impelling him to seek earnestly how he might accomplish the most with the means at hand. Thus, because he regarded the use of tobacco as a filthy, extravagant, and health-injuring habit, unbecoming especially to a Christian minister and exemplar of his flock, he coupled with his annual gift of books to the theological students, a pledge of total abstinence from the vile narcotic. "I will try," he said, "to kill two birds with one stone, for while the books will give knowledge to the brains of the boys, the pledge will save their bodies from a disgusting and expensive poison." And his wisdom is justified by the fact that in every class, from six to ten young men have ever since 1868 been induced to sign a written agreement to quit for ever the tobacco habit if formed, or never to form it, if they are innocent of it. And sometimes, lest he might encourage needy persons to rely upon the help of others rather than upon their own efforts, he would make them a present under the guise of a loan, taking a note therefor, and returning it gratis when it was evident that they were duly industrious and economical. The same spirit of wise adaptation ran through all his methods of reaching men with regenerative influences. Though he published 2,000 copies of Willison's Catechism for gratuitous distribution, and almost always carried instructive tracts in his pockets to sow by the way, yet he carefully watched his opportunity to hand out these monitors of good, not in an offensive manner, but in some chosen moment, and with a genial word or two that would win their hearty acceptance and insure their perusal.

Of Mr. Suydam in general it may be said that his business habits were punctilious, exact and exacting, while his judgment was clear and exceptionally sound. Naturally the services of such a competent and safe adviser were in much demand. He was one of the efficient members of the committee that built the Lafayette Place Church, and of the one

which erected the great Bible House; he was Chairman of the Gen. Synod's Standing Committee on Hertzog Hall, and was director in several large financial institutions; and in all these positions he displayed the punctuality, push and foresight of a thorough-going business man.

He was unfeignedly pious and humble as a rule. It would be both fulsome and false to claim that he was perfect. In some points, indeed, he was quite human. Being keenly sensitive to criticism and impatient of opposition, it was hard for him to forgive any one who crossed his path. He honestly strove, however, to be right and to do right; and never was there a believer less prone to rely on self-righteous works, or more meekly, sincerely and absolutely trustful of his Redeemer's atoning merits for salvation. Simplicity was a conspicuous feature of his character, his conversation and open, frank countenance. Tall in stature, finely proportioned and erect, with a complexion slightly florid, blue and very expressive eyes, a noble forehead, crowned by rather ample silver hair, and with the habitual presence of sweet and quiet goodness beaming from his face, he was altogether a rare and winsome specimen of the Christian gentleman as he walked almost irreproachably among men.

Given to hospitality in general, he especially welcomed to his drawing-room and table the ambassador of Christ, from whose "sweet converse," directed in divine channels, he might gather something "sweeter to his soul than honey and the honey-comb."

His native qualities, intensified and purified as they were by sanctifying grace, were precisely such as to shed the sunlight of happiness through the domestic and social circle. He was so gentle, so quick and tender in his sympathies, so regardful of the feelings of others, so delicately playful, unfeignedly desirous to minister gladness, that he touched the springs of one's better nature, and drew irresistibly forth the currents of sweet and healthful joy. Seldom has there been a household where the social amenities, nourished as they were by spiritual virtues, opened into fairer flowers or exhaled a more grateful perfume. His last words, from one of the Psalms: "He is all my salvation, all my desire," were a fitting close of the life of an unobtrusive, unselfish, confiding and triumphant disciple of Jesus, and the lesson of his career of "Christian Stewardship" is: "GO THOU AND DO LIKEWISE."

GARDNER A. SAGE.

BY PROF. D. D. DEMAREST, D.D.

Gardner A. Sage is chiefly known to the Reformed Church at large by his personal services and munificent gifts and bequests to the Theological Seminary at New Brunswick. These have been noticed in the Historical discourse. He was born in New York City May 3d, 1813, and was the fifth child of Harris Sage and Sarah Seymour, who had removed from Hartford, Conn., to New York in the early part of the pres-

ent century. His father was a printer, and subsequently a book and music seller, a member of the Collegiate Church, and for nearly twenty-five years conductor of the psalmody in one of the congregations.

Gardner, after attending a private school studied surveying with Mr. George Smith, a city surveyor. He pursued the calling of a surveyor for many years, being employed on the public works of the city and doing good service in the laying out of streets, boulevards, avenues and the Central Park. He was twice married, first to Joanna Smith, the daughter of his instructor. She died two years after their marriage. Seven years afterwards he married Irene Frances Carman, daughter of Richard F. Carman, of Carmansville, who bore him two sons, Gardner and Richard, the latter of whom died before his father, and the former is still living in the city of New York. His wife died in 1868, since which he remained a widower to the end of his life.

Mr. Sage did not make a public profession of his faith until after he was 50 years of age, when he was received into the Communion of the Reformed Dutch Church on Washington Square, under the ministry of Rev. Dr. Mancius S. Hutton. He became a devoted and life-long friend of his pastor, and his acts of kindness to him ceased only with the death of Dr. H. He continued with that Church until the resignation of the pastor, and was one of the few who yearly met large deficiencies of income, when unavoidable because of the removal of the Church-going people from that neighborhood, until, we believe, he was the only one remaining of that faithful little company. Then the Church property was disposed of, and Mr. S., having seen to it that the pastor whom he so dearly loved, was liberally provided for in his declining years, united himself with the Collegiate Church, in which he was made an Elder.

Mr. Sage, having entered the Communion of the Church so late in life, could not be as efficient in various forms of Christian work as he might have been if he had taken that step earlier. But he was by no means useless. He took great interest in the Sunday School, and was at one time its superintendent. He was ever ready to help a good work with his money. He contributed regularly and liberally to the various Boards of the Church, and to other organizations for religious and benevolent purposes. What he did was done quietly, and without ostentation, and public attention was not called to his benefactions, until by the blessing of God on Dr. Cornell's agency, he became interested in the Theological Seminary at New Brunswick. He then saw a field opened before him in which he might do good service for the Master and His Church, and a place where he might put his money with a good hope that it would yield a noble revenue for many generations to come. From that day he had only one purpose in life, and to the efficient carrying out of it he devoted himself with remarkable zeal and persistent courage, facing and overcoming all difficulties unto the end.

Mr. S. was of medium size, sharp features, scrupulously neat in his appearance, and a true gentleman in all his intercourse with others. It

was frequently remarked by those who were associated with him in the Standing Committee on Property, that while you would do well not to be very sanguine in your expectations of convincing him by your arguments on any question, yet you need not hesitate to present them from fear of a rough answer on his part. He always listened attentively and answered respectfully. He doubtless preferred to be himself the author of any plan that was to be carried into practical effect. Sometimes he would dissent from some proposed measure, and secure its withdrawal, which afterwards on reflection commended itself favorably to him. At the next meeting he would, to the quiet amusement of his associates, bring it forward, slightly modified perhaps, as a new thing which he had concocted during the interval. It need not be said that no one called to mind the past.

Mr. S. had a profound respect for law, order and authority. Perhaps he was not sufficiently ready to consider the peculiar aspirations of our American young men after a license that brooks no restraint, and that perfect state on earth which consists in every one's being a law unto himself. But it must be said that he was just as respectful to authority when exercised over him, as when exercised by him. It was convenient for him to lodge on a certain night in Peter Hertzog Hall. While engaged at his table in looking over some accounts, he suddenly found himself in total darkness, and was compelled to make his preparations for the night as well as he could under the circumstances, and to grope his way to bed. The hour of eleven had arrived, and on the moment the gas was turned off, and the lights in all the rooms were extinguished according to regulation. He pleasantly reported his tribulation in the morning, and joked with the boys about it, who enjoyed it immensely. He was evidently pleased with the decisive proof that had been afforded him of the trustworthiness of the authorities in the Hall.

Mr. S. was an extremely cautious man, and made haste slowly. His slowness was at times a serious trial to those who acted with him. He would take time to come to a decision, and then take a little more before he would act. Yet he was often glad when others did the things about which he hesitated, and reported them as done. His plans about the various endowment funds established by him for the Hall, the Library, were very comprehensive, and the result of much consideration, but that consideration had taken in every detail. He was a master in details, *magnus in minimis*. But is it not a grand thing to find large and comprehensive views combined with a taste for details, and an aptness to consider them. He narrowly scrutinized every figure in every little bill that was presented to him as Treasurer, and did not suffer the mistake of a cent in addition or subtraction to pass without detection and correction. He would have spent a dollar out of his own pocket in postage, to obtain a corrected bill, rather than have paid a man a cent more than his due. He would not commit this kind of work to others, not because he could not trust them, but because he took delight in doing it himself.

The work that he performed as Treasurer of the Committee, and also as Treasurer of the General Synod, which office he held for three years, was marvelous, considering his bodily infirmities and especially the state of his eyes, which compelled him for months to spend most of his time in a dark room. His poor eyes working in the darkness often seemed able to detect what escaped the sound ones of others who were favored with the light.

He was a man of great power of will, and this, doubtless, tended to the prolongation of his life. His integrity has never been impeached. If he would not pay a man a cent more than his due on his bill, neither would he withold a cent that was due. With all his strictness and severity, he was no stranger to the law of kindness.

We close this sketch with a quotation from the Commemorative discourse delivered by his pastor, Rev. Dr. Wm. Ormiston: "My own personal acquaintance with him began not more than five or six years ago. During the most of that time he was greatly afflicted, and at times suffered most severely. My intercouse with him was frequent and delightful. Amidst pain and darkness, he never uttered a murmuring complaint. He patiently endured much physical pain and mental privation, as he was unable to relieve the tedium of the sick room by reading. It was with great difficulty and no little pain that he was able to use his eyes at all. He used all means which wealth could procure, and the best medical skill could suggest, to effect his recovery. Sometimes he was cheered by a brief period of partial restoration, but the relief was temporary, and he was again and again disappointed. He anticipated his end, and calmly and peacefully awaited it. His faith was strong and steadfast, but his experience was not joyous. Never demonstrative in the expression of any affection or emotion, he was cautious, even to reserve, in speaking of his religious feelings, yet he again and again expressed his confidence in his Savior, and his assured hope of everlasting life through Him.

By the advice of his physicians and friends, he went South, to Virginia, and spent some time at the White Sulphur Springs. At first he seemed to derive much benefit from the waters, and the change of climate, but all remedial means were vain, his course was finished, and his work was done. He died there on the 22d day of August, 1882, in the seventieth year of his age. His enduring memorial is with us in the work he has done for the church; and his example is a legacy to all."

The removal of the good—a discourse by Rev. Dr. Ormiston.

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Handelingen der Hervormde Synod. 71 vols.

Corpus Scriptorum Historiæ Byzantinæ. 50 vols.
Goethe, Werke. 36 vols.
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Note 46. Page 139.

History of Buildings and Endowments.

The student who came to New Brunswick forty-five years ago found only one building, the old Queens College edifice, jointly used for recitations and lectures by Rutgers College and the Theological School. The two wings of the same building were at the same time occupied as residences by two of the Professors of Theology. The President's house was the first additional building erected, when Hon. A. B. Hasbrouck became President in 1841, and the second was Van Nest Hall, built in 1845. The Observatory, Geological Hall, and Sophia A. Kirkpatrick Chapel and Library were built in later times, during the Presidency of Rev. Dr. Campbell.

The following are the Buildings that have been provided for the Theological Seminary:

1. Peter Hertzog Theological Hall, built in 1855–6, and for which funds were provided by Mrs. Anna Hertzog, of Philadelphia $30,700
2. Three Professorial residences, built on the Seminary grounds in 1865–7, partly with proceeds from the sale of the College property, and partly with moneys collected from the churches 40,000
3. A Professorial residence, corner of George Street and Seminary Place, given to the General Synod by Messrs. Suydam and Sage, in 1869 18,000
4. James Suydam Hall, given by Mr. Suydam, and dedicated in 1873 86,250
5. Gardner A. Sage Library, given by Mr. Sage, and dedicated in 1875 65,000
6. A Professorial residence, east of Suydam Hall, provided for by Mr. Suydam in his will, and built 1882–3 . 22,910

Funds for Maintenance of Buildings and Grounds, Care of the Library, and Support of Peter Hertzog Hall.

1. Legacy of Mrs. Anna Hertzog, for keeping Peter Hertzog Theological Hall in good order and repair . . $10,000
2. James Suydam Legacy, for the maintenance and support of the James Suydam Hall 20,000
3. James Suydam Legacy, for repair and improvement of the buildings and grounds 20,000

4. Endowment Fund, for the support and maintenance of the Gardner A. Sage Library, given by Gardner A. Sage	35,000
5. Endowment Fund for the purchase of books for the Gardner A. Sage Library, given by Gardner A. Sage	20,000
6. The Gardner A. Sage Endowment for the maintenance and support of the Peter Hertzog Theological Hall	25,000

PERMANENT SEMINARY FUND FOR THE SUPPORT OF THREE PROFESSORSHIPS, VIZ.:

1. Of Historic Theology 2. Of New Testament Exegesis 3. Of Practical Theology	$133,507 16
Subscriptions on which interest is received	5,000 00
Permanent Contingent Fund	3,708 89
Centennial Seminary Fund	642 19
James Suydam Professorship of Didactic and Polemic Theology	60,000 00
Gardner A. Sage Professorship of Old Testament Languages and Exegesis	50,000 00
Vedder Lecture Fund (no interest at present paid)	10,000 00

The names of the donors to the Earlier Endowments, and the sums given by them, have been printed in the Minutes of the General Synod, of the years 1823, 1824, 1825, 1826, 1835 and 1867. Among the more recent liberal givers to the Permanent Fund, and for the general interests of the Seminary, chiefly in connection with the agency of the Rev. Dr. Cornell, are the following:

Jacob H. Ten Eyck, by bequest, to the Seminary	$10,000
Douw D. Williamson, by bequest, to the Permanent Fund	10,000
Eugene Van Rensselaer, " "	5,000
Peter A. H. Jackson, " "	2,500
Peter R. Warner, " "	1,000
Rev. Dr. John Vanderveer, for repairs and improvements	1,000
William T. Runk, " "	1,000
William Fuller, " "	1,000
Margaretta Duryea, " "	1,000
Henry Ellsworth, " "	1,000
John L. Smith, " "	1,000
Jane C. Van Shaick, undefined,	1,000
Samuel B. Schieffelin, "	1,000
Peter Ballantine, "	2,500
Rev. John S. Lott, "	1,000
Rev. Dr. J. A. H. Cornell, "	1,500
Mrs. Mary Board, "	*10,000

* Mrs. B. was released, at her request, from the payment of $5,800 of this amount. See Minutes of Gen. Synod, vol. 13, p. 610.

John Clark, per Rev. John De Witt, D.D., for Permanent Fund, 5,000
Peter Cortelyou, " " " " . 2,500

Educational Funds.*

An Educational Society was organized independently, in the year 1828, for the purpose of assisting needy students in their preparation for the ministry. In the last century, and early part of this, a fee of £15 had been exacted from each church calling and settling a licentiate, and a fee of £5 generally from each student, on receiving his license to preach. From these moneys indigent students were sometimes assisted, or the professorial fee for a diploma was paid, if the student were unable to meet the expense himself. When a fund for the support of the professorship began to be raised, it was also stipulated that needy students should be assisted from the same.

In 1812 it was ordered that collections should be taken up in the churches for this object. A committee was also appointed at the same Synod to confer with the trustees of Queens College concerning the provision of a fund to meet the necessities of the students, while the Board of Superintendents were permitted to draw from the treasurer of the Synod such amounts as they deemed proper, for this purpose. The copyright of the Psalm and Hymn Book was also secured to the Synod for the benefit of students, the publishers being requested to pay the Synod six cents for each copy sold. But in five years this only amounted to $240. With the first instalments of the Van Bunschooten bequest, in 1814, some additional help was obtained. In 1815, Miss Rebecca Knox, of Philadelphia (a member of Dr. Brodhead's church,) left $2,000 for the support of students, but which did not become immediately available. Cent societies, established in many congregations, also brought in means to some extent. From all these sources, the Board of Superintendents distributed $200 in the year 1814, spending in addition $120 for the purchase of Hebrew Bibles. An increasing amount was appropriated each year, until 1819, when they distributed the sum of $1,315; but the amount distributed did not reach as high a figure as this again till 1828, the same year in which the Educational Society was organized.

On the seventh day of May, 1828, a number of ministers and friends met in the lecture room of the Collegiate Church, in the City of New York, to consider the propriety of organizing a Board of Education. Dr. Milledoler was called to the chair, who opened the meeting with prayer. The circular which called the meeting showed that, at a free conversation on the general interest of the church, held in the preceding November, between Rev. Messrs. Milledoler, Knox, Kuypers, Brownlee, Ludlow, P. Labagh, Schermerhorn, and De Witt, it was ascertained that a general desire existed for more efficient action in the missionary

* From *Corwin's Manual*, 3d ed., 1879, pp. 647–650.

and educational interests of the Church. Hence this meeting at the call of the committee to organize a Board of Education. A constitution was at once adopted containing twelve articles, stating the objects of the Board, the terms of annual and life Memberships, the manner of government through the necessary officers and an executive committee, and the manner of receiving beneficiaries. Any donation of $1,500 or more, for the founding of a scholarship, was to be distinguished by the name of the donor. Col. Henry Rutgers was elected first president. An address was at once prepared by a committee, consisting of Drs. Mathews, Brownlee, and De Witt, and distributed to the churches. The amount granted to a beneficiary was then limited to $90 per annum. They designed rather to *aid* a student than to sustain him fully. Auxiliary societies existed in certain of the Classes, and in single churches. During its first year the Board and its auxiliaries assisted about twenty students. In 1831, this Education Society, which had been organized by individual, not ecclesiastical action, requested the General Synod to take charge of it as its own Board. This was proposed, partly, because donations began to be left to it, while it was not formally connected with the Synod, and partly to increase still further the confidence of the churches. The old officers were reappointed by the Synod as its officers, and a committee was appointed to remodel it. A new Board was accordingly constituted in 1832, and the funds of the old Board turned over to the care of the General Synod.

The organization of this Board was the beginning of a new life for the educational interests of the Church. A number of scholarships were soon founded by individuals. Many of these were allowed to accumulate for a time, if not sufficient at first, to meet the due appropriations to the students. The following is the list of them, in their present amounts, with the years in which they were founded:

Scholarships Held by the Board of Direction of General Synod.

1828.	Isaac Heyer,	$2,500
1830.	Henry Rutgers,	1,700
1830.	Stephen Van Rensselaer,	1,700
1830.	William P. Van Rensselaer,	1,700
1834.	The Cornell, by Peter Stryker, of Flatbush,	2,350
1834.	John Wyckoff, of Neshanic,	2,500
1835.	Mrs. Margaret Burgess, of New York,	1,700
1837.	John Clark, of New York,	3,000
1837.	James Bogert, Jr., of New York,	2,000
1837.	Isaac L. Kip, by his sons,	1,700
1838.	Tannake Turk, by Miss Anna Turk, of New York, in the name of her late mother,	1,700
1839.	Richard Cadmus, of Bergen Point,	2,000

1841.	Stryker (by accumulation of the Cornell Scholarship,)	2,000
1844.	Miss Maria Freeborne, of Flatbush,	2,000
1846.	Hornbeck (two)	4,000
1850.	James Bogert, Jr., of New York	2,000
1853.	Cor. C. Cuyler, by his son Theodore Cuyler, Esq., of Philadelphia,	2,000
1854.	Margaret Ten Eyck, } by Margaret Ten Eyck, }	2,000
1854.	Catalina Ten Eyck, }	2,000
1857.	Moses Cowan,	2,500
1860.	Daniel J. Schanck, of Monmouth County, N. J.,	3,000
1860.	James Suydam,	10,000
1863.	Theodore Frelinghuysen De Witt, by Rev. Dr. Thomas De Witt, of New York,	2,500
1865.	Edward Lansing Pruyn,	2,500
1867.	Gerrit Y. Lansing,	2,500
1867.	Maria Lefferts,	4,750
1868.	Joshua Hornbeck,	2,000
1868.	James Suydam,	2,000
1870.	Janet Hinchman,	470
1870.	Ann James,	2,350
1873.	James B. Laing,	7,500
1875.	Louisa Hasbrouck,	5,000
1878.	Jacob Polhemus,	2,500
1878.	Abraham Storms,	2,000
1880.	Gardner A. Sage, Two Scholarships,	5,000
1883.	Bequest of Maria Van Antwerp, for James Van Antwerp Scholarship,	2,522
1883.	Jane Brinkerhoff,	5,000
1883.	Samuel Gates, (moneys received in installments),	1,746
1883.	Nicholas Lansing,	600
1883.	John Kline,	500
1883.	Gain on sale of Bonds,	468

Scholarships held by the Board of Education.

The principal necessity for the incorporation of the Board arose from the fact that, becoming familiarly known as the Board of Education, funds were devised for it under that title. Having no legal existence as such, they could not be claimed. After some losses of moneys so devised, for future security, the Board was incorporated October 13, 1869. Under this arrangement the Board now holds the following scholarships and funds:

1865.	Charles Dusenberry,	$2,500
1872.	Garret Kowenhoven,	3,000
1872.	Miss Mary Le Conte,	3,000
1873.	James Peters	3,325

1875.	John V. L. Van Doren,	5,833
1876.	Miss Margaret E. Duryea,	5,000
1877.	Jeremiah Fuller,	3,007
1878.	Mrs. Mary D. Shafer,	3,000
1878.	Mrs. Mary M. Danser,	3,000
1879.	Rev. Abel T. Stewart,	3,000
1880.	Rev. Joseph Scudder,	1,000
1883.	Brush Fund,	2,825
1884.	Keziah Lansing,	2,000
		$40,490

These scholarships, together with the Van Bunschooten and Knox Funds, and more recently the Smock Fund, ($500, 1859,) the Mandeville Fund, ($2,000, 1865,) and the Voorhees Fund.* ($26,000, 1867,) all under the care of the Trustees of Rutgers College, make a capital of more than $180,000, for the education of students for the ministry, besides the annual Church collections and private gifts, now about $10,000 per annum. Thus has this department of the Church grown from comparatively insignificant beginnings. In 1865 the Synod empowered this Board to enlarge its sphere of operations, and co-operate with the Classes in the establishment of academies and classical schools within their bounds. The Van Bunschooten and Knox Funds remain under the care of the Trustees of Rutgers College, as the Synod was unincorporated when these funds were donated. On account of the recently increased endowment of this College, tuition fees are not now exacted of beneficiaries. About one-third of the present ministry of the Church are indebted to the Board of Education for assistance, while preparing for the ministry.

Rev. J. F. Schermerhorn, the general agent of all the benevolent operations of the Church, was active in collecting funds for this Board, 1830–32. Rev. A. H. Dumont succeeded him for a single year. Contributions amounted to about $3,000 per annum, at this time, although diminished in 1832 by the epidemic. For the next decade of years the services of a special secretary were dispensed with, classical agents being employed to represent the educational interests of the Church. In 1845 Rev. Ransford Wells was appointed as a financial secretary to take the general superintendence of all the Boards. He occupied this position for only two years. Again, for more than half a score of years, the Board remained without a Corresponding Secretary, but its small receipts (less than $1,700 in 1855) compelled them to seek a more efficient plan of operations. Rev. J. A. H. Cornell was accordingly appointed to this office, in 1855, under whose energetic efforts this Board was thoroughly revived. In 1857, the Board was reorganized. At the end of the six

* It seems the benefit of this fund is limited to the aiding of young men, who are candidates for the ministry, while pursuing their studies in Rutgers College.

years of his service the contributions of the Churches for this cause had increased nearly six-fold. Upon his resignation from ill-health, in 1861, Rev. John L. See, D.D., was appointed as his successor, who continued to serve this Board until 1884. In 1885, Rev. Giles H. Mandeville, D.D., was appointed Secretary.

Note 47. Page 141.

THE VEDDER LECTURESHIP.

The Present Aspects of Modern Infidelity, Including its Cause and Cure.

THE VEDDER GIFT.

For divers good considerations moving me thereto, and especially that I may in some degree aid in upholding the great and cardinal truths of the Christian religion in opposition to the popular infidelity of the times and of "Science falsely so called," I, Nicholas F. Vedder, of Utica, in the State of New York, do give, transfer, and set over to the General Synod of the Reformed Church in America, ten bonds of the denomination of $1,000 each—known as equipment bonds of the Toledo and Wabash Railway Company, bearing seven per cent. interest, semi-annually, with coupon attached, and being of the value of ten thousand dollars at par.

This gift is for the purpose of founding and sustaining an annual course of lectures to be delivered before the students of the Theological Seminary, of New Brunswick, and also to the Students of Rutgers College, of New Brunswick, on "The Present Aspects of Modern Infidelity, Including its Cause and Cure," and this gift is made to the said General Synod upon the following express trusts, and subject in all respects to the conditions following, that is to say:

1. That the General Synod shall annually and every year after this gift takes effect, elect by ballot, at their regular annual session, a lecturer for the year ensuing said annual session. The lecturer shall always, at the time of his annual election, be a member of the Reformed Church in America.

2. That the said lecturer shall be required to deliver at least five lectures on the general theme or subject hereinbefore prescribed, to the students of the two Seminaries or Institutions hereinbefore mentioned, one month or more, as may be found most practical and expedient, before the graduation of the Senior class in each of said Institutions.

3. That after having completed the delivery of the said lectures, and within the period of three months thereafter, the said lecturer shall deliver a corrected copy of his lectures, prepared for the press, to the President of the General Synod for the time being, who shall give a receipt therefor, upon the presentation of which to the custodian of the

fund hereby created, the person receiving the same shall be entitled to receive and shall be paid the income of the said fund for the then current year; but in no year shall he be entitled to receive more than the annual sum which shall be realized and actually obtained from the said fund.

4. That the General Synod, after the manuscript of the lectures is delivered as aforesaid, shall offer the same to the Board of Publication of the Reformed Church, for the purpose of publication by said Board; and if the Board accept the same, such lectures shall from time to time be published by said Board. And if the profits arising therefrom shall be sufficient, copies thereof shall be presented to each student in both institutions, who was present at the delivery thereof, and copies shall likewise be placed in the libraries of the Seminary and of the College; and any surplus of profits shall be paid into the treasury of the Board of Publication. If the Board shall decline the offer to publish the said lectures, then the President of the General Synod shall offer the same to any publisher, who will undertake to publish the same and furnish copies as hereinbefore provided for.

The above are fundamental conditions imposed by me and to be strictly fulfilled, when the trust hereby created shall take effect. During my life I desire no publicity to be given to this endowment; but after my death, it is my request that the same be made known and designated as "The Vedder Lecture on Modern Infidelity."

The securities I have above named I have placed in the hands of Rev. Isaac S. Hartley, of Utica, to be by him retained until the General Synod, by a resolution to be passed and entered on their minutes, have accepted the trust hereby created, and agree to its conditions, and then to be delivered to the said General Synod, or their Treasurer; and I enjoin on the Synod to hold the funds until the same shall arrive at maturity, and on their payment (whenever that shall take place) to reinvest the capital in permanent securities to be approved by the Treasurer of General Synod, and held as a perpetual fund to secure the objects herein provided for.

In witness whereof, I have hereunto set my hand and seal this 13th day of January, 1873. N. F. VEDDER. (L. S.)

In presence of WM. J. BACON.

THE VEDDER LECTURESHIP.

The Committee on the Vedder Lectureship read the following report, which was adopted:

REPORT OF THE COMMITTEE.

That the Synod may understand the terms of Mr. Vedder's bequest

before accepting it, your committee present the following as among the fundamental conditions:

1. Synod is annually to select a lecturer by ballot, and at their regular session, but said lecturer, although necessarily a member of the Reformed Church, need not be a clerical member.

2. The lectures after delivery are to be placed in trust in the hands of the President of the General Synod. They are to be offered for publication, first to the Board of Publication; and if by them declined, the President of Synod shall offer the same to any publisher, who will undertake to publish them, and furnish certain copies. Your Committee notice here that the form in which they shall be published, when the President of Synod shall be free from his responsibility in getting them published, or what amount of pecuniary obligation may fall upon the Synod in the matter, are not clearly determined.

Your Committee offer the following resolutions, covering the whole subject of the bequest and its terms:

1. *Resolved*, That the gift of $10,000, by Nicholas F. Vedder, of Utica, to found a Lectureship, be accepted by the Synod according to the terms thereof, and the same entered on the minutes, and that in memorial of his admirable gift, said lectureship shall be known as the Vedder Lecture on Modern Infidelity.

2. *Resolved*, That in the publication of the lectures, the President of General Synod shall not be allowed to involve the Synod in any pecuniary expense.

3. *Resolved*, That, after offering them to such leading and responsible publishers as may be within his reach, if they decline he shall deposit the lectures in the Library of the Seminary; but in either case, General Synod shall have the copyright and the sole right, subject to the conditions prescribed in the gift.

4. *Resolved*, that in the selection of a lecturer, the mode observed shall be that prescribed in the Constitution for the selection of a professor.

5. *Resolved*, That if, after the Synod has fulfilled its own duty in electing a lecturer, death or any other contingency should cause the course for that year to fail, the income of the lectureship shall be invested and held subject to the trust, to be used in case of failures of income of any year.

6. *Resolved*, That one of the professors of the Seminary, alternating in the order of seniority, the President of Rutgers College, and the President of the existing Synod, shall be a committee each year to select the theme of the lectures, after consultation with the lecturer.

7. *Resolved*, That the heartiest acknowledgements are due to Rev. Isaac S. Hartley, of Utica, whose thoughtful suggestions originated and

shaped the plan of this valuable lectureship, which promises to add so much to the theological literature of the Reformed Church.

A. G. VERMILYE, Chairman.

Mins. Gen. Syn., 1873., pp. 736–9.

SUBSEQUENT ACTION OF THE SYNOD.

1879.

Resolved, That hereafter the nomination for the Vedder Lecturer be made on the morning of the second day of the meeting of the Synod, and that the election take place on the succeeding day.—*Mins. Gen. Syn.*, 1879, p. 379.

1880.

1. The method of electing a Vedder Lecturer shall be the same as that prescribed in the Constitution (Article III. Sec. 1) for the appointment of a Professor of Theology, *except*

First, That he shall be chosen by a vote of two-thirds of the members present, and

Secondly, That if after the second electing ballot there be no election, the choice shall be made from the two having the highest number of votes.

2. A nominating ballot shall be held at 12 o'clock on the second day of the session, and the Synod shall then fix an hour for the election, which shall take place on the succeeding day.—*Mins. Gen. Syn.*, 1880, p. 560.

NICHOLAS F. VEDDER.

He was a member of the Reformed Church of Utica, N. Y., till his death, which took place May 5th, 1873. He was in his sixty-ninth year. He was a self-made man. In early life he engaged in mercantile pursuits, and was very successful as a merchant in his investments. He was of frugal habits and exceedingly industrious, and it was only by a spirit of self-denial that he could accumulate that in which he remembered the Church. There were but few men more devoted to the interests of the city and state in which he resided. He was a high-toned gentleman in all his relations, whether as a friend, or merchant, or citizen, and he commanded the respect of all who knew him. He was very marked in his Christian character. While not particularly active in his benevolence, yet neither was he indifferent, for he ultimately remembered many different institutions. The sick, the suffering and the orphan were not forgotten by him. His name will be long held in grateful remembrance for his charities by many yet unborn."—*Christian Intelligencer*, 1873.

Note 48.

Professors and Lectors, 1784–1884.

Rev. JOHN H. LIVINGSTON, D.D., Professor of Sacred Theology at New York or Flatbush, L.I., 1784–1810. At New Brunswick, 1810–25.

Rev. HERMANUS MEYER, D.D., Instructor in Sacred Languages at Pompton Plains, N. J., 1784–91. Lector in Theology at Pompton Plains, N. J., 1786–91.

Rev. SOLOMON FROELIGH, D.D., * Lector in Theology at Schraalenberg, N. J., 1792–97. Professor of Theology at Schraalenberg, N. J., 1797–1822.

Rev. THEODORIC (DIRCK) ROMEYN, D.D., Lector in Theology at Schenectady, N. Y., 1792–97. Professor of Theology at Schenectady, N. Y., 1797–1804.

Rev. JOHN BASSETT, D.D., * Teacher of Hebrew at Albany and Boght, Schoharie Co., N. Y., 1804–1812.

Rev. JEREMIAH ROMEYN, D.D., Professor of Hebrew at Linlithgo, Harlem, Schoharie and Woodstock, N. Y., 1804–1818.

Rev. JOHN M. VAN HARLINGEN, D.D., Professor of Hebrew and Ecclesiastical History, 1812–13.

Rev. JOHN SCHUREMAN, D.D., Professor of Ecclesiastical History, Church Government and Pastoral Duties, 1815–18.

Rev. JOHN LUDLOW, D.D., Professor of Biblical Literature and Ecclesiastical History, 1819–23.

Rev. JOHN DE WITT, D.D., Professor of Biblical Literature and Ecclesiastical History, 1823–25. Professor of Biblical Literature, 1825–31.

Rev. PHILIP MILLEDOLER, D.D., Professor of Didactic and Polemic Theology, 1825–41.

Rev. SELAH S. WOODHULL, D.D., Professor of Ecclesiastical History, Church Government and Pastoral Theology, 1825–26.

Rev. JAMES S. CANNON, D.D., Professor of Ecclesiastical History, Church Government and Pastoral Theology, 1826–52.

Rev. ALEXANDER McCLELLAND, D.D., Professor of Biblical Literature, 1832–51.

Rev. SAMUEL A. VAN VRANKEN, D.D., Professor of Didactic and Polemic Theology, 1841–61.

Rev. WILLIAM H. CAMPBELL, D.D., Professor of Biblical Literature, 1851–63.

Rev. JOHN LUDLOW, D.D., Professor of Pastoral Theology, Ecclesiastical History and Church Government, 1852–57.

Rev. SAMUEL M. WOODBRIDGE, D.D., Professor of Pastoral Theo-

*The Particular Synod in 1799 appointed Drs. Froeligh, Bassett and G. A. Kuypers Teachers of Hebrew, but this action was unconstitutional and was repudiated by the General Synod in 1804.

logy, Ecclesiastical History and Church Government, 1857-65. Professor of Ecclesiastical History and Church Government, 1865–

Rev. JOSEPH F. BERG, D.D., Professor of Didactic and Polemic Theology, 1861–71.

Rev. JOHN DE WITT, D.D., Professor of Biblical Literature, 1863-1884. Professor of Hellenistic Greek and New Testament Exegesis, 1884–

Rev. DAVID D. DEMAREST, D.D., Professor of Pastoral Theology and Sacred Rhetoric, 1865–

Rev. ABRAHAM B. VAN ZANDT, D.D., Professor of Didactic and Polemic Theology, 1872–81.

Rev. WILLIAM V. V. MABON, D.D., Professor of Didactic and Polemic Theology, 1881–

Rev. JOHN G. LANSING, Professor of Old Testament Languages and Exegesis, 1884–

Temporary Assistants.

Rev. PETER STUDDIFORD, Instructor in Hebrew, 1813–14.

Rev. JAMES S. CANNON, Instructor in Ecclesiastical History, Church Government and Pastoral Theology, 1818–19.

Rev. JOHN S. MABON, Instructor in Hebrew and Greek, 1818–19.

Rev. ALEXANDER McCLELLAND, Instructor in Hebrew, 1831–32.

Rev. GEORGE W. BETHUNE, D.D., Lecturer on Pulpit Eloquence, 1857–58.

Rev. Prof. SAMUEL M. WOODBRIDGE, D.D., Instructor of Didactic and Polemic Theology, 1871–72.

Rev. TALBOT W. CHAMBERS, D.D., Assistant Instructor in New Testament Exegesis, 1883–84.

Rev. EDWARD T. CORWIN, D.D., Assistant Instructor in Hebrew and Old Testament Exegesis, 1883–84.

We also add the following:

Professors and Lectors in the Theological Department at Hope College, Holland, Mich.

Rev. CORNELIUS E. CRISPELL, D.D., Professor of Didactic and Polemic Theology, 1867–79.

Rev. CHARLES SCOTT, D.D., Lector in Church History, 1867–77.

Rev. THEODORIC ROMEYN BECK, Lector in Biblical Criticism and Philology, 1867–77.

Rev. PETER J. OGGEL, Lector in Pastoral Theology and Sacred Rhetoric, 1767–70.

Rev. PHILIP PHELPS, D.D., Lector in Exegetical Theology, 1867–77.

Rev. NICHOLAS M. STEFFENS, D.D., Professor of Didactic and Polemic Theology, 1884–

SKETCHES OF THE PROFESSORS.

REV. JOHN H. LIVINGSTON, D.D., S. T. P.

[From *Corwin's Manual.*]

From the beginning of his course he was a distinguished man and an honor to the denomination to which he more particularly belonged. His presence was always and in all places impressive, commanding, and dignified, and his dignity had nothing affected about it. It was not anything extraneous, but an essential part of the man, of his mental and bodily structure. He must have been dignified as a child, as a boy, as a young man, as well as in his maturer years. He was tall and erect—erect to the last day of his life. His step was deliberate yet elastic. He wore the antiquated costume, of which an ample wig, of almost snowy whiteness, was a very conspicuous part. He carried a staff, but it did not seem necessary to his support, for his step was firm, steady, but it was carried simply because such an appendage was suitable and becoming to one of his years and position. His expression of countenance was serene, benevolent, with a slight dash of the aristocratic about it—a dash not assumed, but natural and not disagreeable, for every one that knew him seemed to admit that he at least had a right to it. As a preacher, he stood very high, and it was regarded as a great privilege to have an opportunity to hear him. His preaching was in every respect peculiar to himself, and such as became him and no one else. He loved to descant on a very comprehensive passage of Scripture, and sometimes an unusually extended one. He dealt much, in exposition, in what is called the textuary mode of handling a Scripture passage and subject. But the abundance of material did not seem at all to embarrass or encumber him. He had a great skill in selecting what was best suited to his purpose and then in arranging it, and there was a surprising unity in his discourses, however many parts they might embrace. That which would in discourses formed by some men be a number of dissertations but slightly connected, was by him so skillfully managed as to form one whole, making one impression on the mind—a distinct, full, and ineffaceable one. His style was a model of clearness, plainness, liveliness, directness. He practiced the colloquial—the dignified colloquial, not the affected and puerile—and advised his students to cultivate it. His manner in the pulpit was his own especially. He had great variety in posture, tone, expression of countenance, and gesture. He seemed to loath any thing like monotony. His gesticulation would have been deemed extravagant in anyone but himself. It partook very much of the pantomimic; but no one objected to it in him, because in him it seemed to be becoming. In the professorial chair he had great excellence. The measure of theological lore which he secured and brought away from the halls of old Utrecht in her palmy days was very large. His excellence as a theological teacher did not lie in the vigorous treatment which he gave to a

few prominent, important, favorite topics of theology, but in the comprehensive, clear, systematic view he gave of the whole and every part of that science. The whole of it was mapped out in its various compartments, and the relation of every part was shown to every other part distinctly. Thus every part threw light upon every other part—a light which could not have been thrown upon any part if viewed and treated separately from any other. And if to this you add that a full, clear, precise definition was given to every doctrine and fact embraced in the system, and that the student was required to make himself at home upon all this, any thinking, unprejudiced man can appreciate the advantages attending such a course of instruction and the high ability of the man that carried it out into effect. The pupils of Dr. Livingston were not required merely to furnish their memories with theological truth, but to exercise their judgments and reasoning powers upon what they had gathered from their wise, good, and faithful instructor. His pupils, when they issued from the Seminary, were not finished, acute, profound theologians; it was not expected by their instructor or any reasonable man that they should be such. He, however, laid a foundation large and firm, and it was left to them in their after life to build upon it a proportional superstructure. If they did not, it was owing to their indolence and negligence, not to any defects in their previous course of instruction. All honor to one who did so much for the Church and her ministry. Let him be held in grateful, affectionate, everlasting remembrance.—*Rev. Dr. Gabriel Ludlow.*

Funeral Sermons, by *Dr. John De Witt*, *Dr. Gunn*, *Dr. Marselus*, and *Dr. C. C. Cuyler*. Memoir, by *Dr. Alex. Gunn*, 1830, 8vo., pp. 540. The same, condensed by *Dr. Chambers*, 1856. Sketches in *Sprague's Annals*, by *Drs. T. De Witt*, *James Romeyn*, and *Bishop Kip*. See also *McClintock and Strong's Cyc.* For a sketch of Robert Livingston, original proprietor of Livingston Manor, see *Doc. Hist.* iii : 434. Also *Mag. R. D. C.* i : 100, 128, 157, 158, 223. Hist. of Livingston Family, *Mag. R. D. C.* iii : 193, 225.—*Berg's Evang. Quarterly*, ii : 111.—For Life of Rev. John Livingston, of Ancram, Scotland, see *Gunn's Mem.*, 1830, p. 17; ed. 1856, p. 351. —*Ch. Int.*, Feb. 9, 1872.—Sketch of Philip Livingston, *Col. Hist. N. Y.* vi : 60, *note.*—Also *Smith's N. Y.* 91, *note.*

Publications: De Fœdere Sinaitico, Utrecht, 1770.—Plan of Union between Coetus and Conferentie, 1771. This was largely written or molded by his influence while in Holland.—An Inaugural Oration in Latin, as Prof. of Theology R. D. C. 1785. [Oratio Inauguralis de veritate Religionis Christianæ quam, coram Veneranda Ecclesiarum Belgicarum Synodo Neo Eboraci Convocata publice in æde sacra habuit Johannes H. Livingston, S. Theol. Doctor, atque v. d. ibidem Minister, quum Theologiæ Professionem in earundem præcipue usum auspicaretur ad diem XIX. Maji, MDCCLXXXV. This was reprinted in first edition of *Centennial Discourses R.C.A.*, 1876, pp. 553-601.]—Three sermons in *Am. Preacher*, two on Growth in Grace (vol. i.,) one on Sanc

tuary Blessings (vol. ii.,) 1791.—A Ser. before N. Y. Miss. Soc., 1799.—A Ser. before N. Y. Miss. Soc., 1804. (To the last is added the Annual Report of the Directors, and other papers relating to Am. Foreign Missions.)—An Address at the Commencement of Queens College, 1810.—Funeral Service; or, Meditations adapted to Fun. Addresses, being selections from Scripture, 1812.—A Dissertation on the Marriage of a Man with his Sister-in-law, 1816.—An Address to the Ref. Ger. Churches in the U. S., 1819.—A System of Theology, in MS. (This large bound vol. of MS. is in Sage Library.) An Abstract of this was published by one of his pupils, Rev. Ava Neal, 1832.—An elaborate letter to the (one) Particular Synod of the R. D. C., about the condition of the Professorship, 1796, is published in *Mints. Gen. Syn.* i : 464.—Another to the Gen. Syn., 1812, i : 415.—Letter to a Young Convert, *Mag. R. D. C.* i : 157.—Essay on Best Plan for Meliorating the Condition of the Jews, *Mag. R. D. C.* i : 100, 128, 158, 223.—*Letters*, a few in *Dr. Janeways Life*, 136, 140, 187, 188; a number in *Gunn's Memoir of him*, to his colleagues and others. His own story of his personal religious experience is also quoted in his Memoir. In 1787 he made a selection of Hymns for the Church, and was the principal author of the Explanatory Articles of the Constitution of the Church,

REV. HERMANUS MEYER, D.D.

Hermanus Meyer was born July 27, 1733, of highly respectable parents, at Bremen, Lower Saxony. He studied Theology at the University of Groningen, the Professors of which recommended him to the church of Kingston, N. Y., by which he was called, and where he entered the pastoral office in 1763. He began his work in very troublous times, and endeavored at first to hold a neutral position between the conflicting parties of the time. Many were not only displeased with this, but also with his close and faithful proclamation of the Word of God, and his faithfulness on insisting on the necessity of experimental religion. On one occasion, after having preached a sermon on regeneration, one of his officers said to him, "Flesh and blood cannot endure such preaching," to which he replied, "Flesh and blood cannot inherit the kingdom of God."

He was also, contrary to his own desire, and only after he had obtained the opinion of the eminent jurist, William Livingston, obliged by the civil authorities to take the oath of allegiance to Great Britain. Having done this, he conceived that he was relieved from allegiance to the ecclesiastical as well as the civil authorities of Holland. He became an earnest advocate of ecclesiastical independence, and identified himself with the Coetus party, which was greatly in the minority in his church. He thus gave great offence to his Consistory, who belonged to the Conferentie. At their invitation three neighboring ministers and elders met to consider his case. They censured him, suspended him

from his office, and the doors of his church were closed against him. After this high-handed proceeding he continued to preach in private houses, for seven years, to those who adhered to him. In 1772 he removed to Pompton in New Jersey, having been called to the congregation of Totowa, Fairfield and Pompton Plains. He was made Instructor of the Sacred Languages in 1784, and Lector in Theology in 1786.

Dr. Meyer died in full assurance of hope at his residence at Pequannock, October 27, 1791, in the 59th year of his age. The sermon at his funeral was preached by Rev. Solomon Froleigh, from Ps. lxxiii: 25, and he was buried under the pulpit of his Church at Pompton Plains.

The following account of Dr. Meyer was furnished for "Sprague's Annals" by his grandson, the late Herman M. Romeyn, Esq., of Kingston, N. Y.:

It is, I believe, universally conceded that Dr. Meyer was a very learned divine. His long and indefatigable academic discipline would, of itself, lead us to expect that he would hold a high place among the ripest scholars of his day. Of the Latin, Greek and Hebrew languages he had a minute and critical knowledge; and in the Syriac he was by no means unskilled. The long and uninterrupted agitations in our churches were averse to the early accomplishment of his favorite design of furnishing a new translation of the Old Testament Scriptures. This, however, he commenced the moment that there was peace within our borders; but in the midst of his labours he was struck down in death. Yet he has left us the beginning of that work, in a full translation of the Psalms of David, in Latin interlineations (between the text), with copious commentaries and emendations, in the finest of German writing, upon a very broad margin.

But he was not only a learned divine—he was a truly evangelical minister. He was as much distinguished by the warmth of his piety and the earnest tone of his preaching, as by his profound knowledge of the Scriptures and his deep and varied learning. He was distinguished for the fidelity and pungency with which he dealt with the consciences of his hearers. In exhibiting Divine truth he wielded the naked sword of the Spirit.

His mode of sermonizing was conformed to the models of the old schools, and was very perfect of its kind. His delivery was usually on the conversational key, but was characterized by great animation. He was rather small of stature, with a countenance serene and placid, beautifully illuminated in his zeal and earnestness.

He was esteemed one of the most amiable of men, free from pride and ostentation, and yet dignified, and commanding universal respect. It was eminently true of him throughout his whole life, that he added to his faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity; and these

abounding in him, he was neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.

He was remarkable for exactness and punctuality in all his dealings, owing no man anything, but to love one another.

He was extremely assiduous in family and parochial visitations. This he considered a most important part of his duty, and here it was that the loveliness of his character was peculiarly seen and felt, and those charms exhibited which enchained him to his people. In all meekness and humility he was constantly among them ; instant in season and out of season, at the fireside and at the bedside ; instructing, reproving, exhorting and comforting them, and relieving their wants and administering to them the consolations of our holy religion.

Such is a faint outline of the life and character of this excellent man. While he lived he was respected and beloved ; and though there are few now on earth who remember him, yet his memory is still fragrant, being embalmed in the gratitude and veneration of the Church.

Amsterdam Correspondence, many letters—Doc. Hist. iii : 599—*Mag. R. D. C.* ii : 296, 300 : iii 55, 301, 338. *Sprague's Annals. McClintock and Strong's Cycl. Corwin's Manual.* He left a MS. Autobiography which was in possession of the late Rev. Dr. Hoes.

REV. SOLOMON FROELIGH, D.D.

Dr. Froeligh is known by the present generation chiefly as the leader of a secession of ministers and congregations from the Reformed Dutch Church in 1822, and their organization into the "True Reformed Dutch Church." The reasons given for this secession were the prevailing unsoundness of doctrine, the profanation of the sacraments, and laxity in the exercise of discipline in the Reformed Dutch Church. Accordingly, most favorable impressions of Dr. Froeligh on the one hand, and most unfavorable on the other have been received. It is not in place here to speak of the merits of that movement. It is for us gratefully to acknowledge the great service he did the Church as a minister for many years, and also as an able and successful Professor of Theology.

He was born at Red Hook, New York, May 29, 1750. While he was an infant his parents removed to Ulster County, and his boyhood was spent at the Clove and Caatsban. He early became a subject of renewing grace under the ministry of the Rev. Mr. Schuneman. He then pursued preparatory studies under Dr. Romeyn, at Schenectady, and afterwards under Dr. Peter Wilson,* at Hackensack. He studied Theology

* Peter Wilson, who gave the preliminary education to so many of the ministry of the Reformed Church, deserves a notice beside the names of his pupils. He was born in the north of Scotland, in 1746, the son of a farmer. He showed signs of true piety in childhood. He was very fond of study, and his parents sent him to the University of Aberdeen. He obtained an extensive and accurate knowledge of the classics, and was graduated at the age of 17. He was soon invited to a lucrative

with the Rev. J. H. Goetschius, pastor of the churches of Hackensack and Schraalenberg, and was ordained and installed pastor of the Church of Jamaica, and three others, on Long Island in 1775. But his pronounced advocacy of the cause of independence, made him trouble and caused him to flee to Hackensack, leaving his books and other effects behind, and he narrowly escaped capture by the British. He then served the churches of Fishkill and Poughkeepsie temporarily, and afterwards settled as pastor of the churches of Millstone and Neshanic, where his labors were greatly blessed. After a very extensive revival, he reproached himself with having been too much lifted up, and not having duly acknowledged the influences of the Holy Spirit. A very severe illness followed, and after that an awful depression of spirit, which continued six years, and which prevented him at one time from entering the pulpit for several weeks. In 1786 he accepted a call to the churches of Hackensack and Schraalenberg, where the early part of his ministry resulted in a very extensive and powerful revival of religion and nearly 200 persons were added to the Communion of the Church.

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office in a noble family, though he himself belonged to the Established Scotch Presbyterian Church. This excellent offer, as it was deemed by his friends, he steadily declined. He had republican ideas.

He was much incensed at seeing his old father stand with his bald head on a damp cold day, uncovered for a length of time because of the presence of a young son of the Laird. He declared to his father that he would not live under a government which tolerated and enforced such distinctions; that he would go to America. After much entreaty his parents consented, and he arrived here in 1763. He became a teacher, first in New York, and then in the Academy at Hackensack, which became famous under his care. He was an earnest patriot in the Revolution, writing and speaking in behalf of liberty. He afterwards met the young Laird who had been the cause of his emigration, in his own house at Hackensack, as a British officer. Noisy and turbulent as he was with his men (Mrs. Wilson being very sick at the time), when they came to recognize each other, kind treatment followed. He was a member of the Legislature 1777-83, and in 1783 prepared a digest of the laws of the State.

After the war, he reopened his Academy. He had generally more than 100 pupils. His friends proposed getting a charter for a college at Hackensack, but through Mr. Wilson's delicacy, the matter was not pressed. He made himself also familiar with theology and Oriental Literature, and was urged to enter the ministry, he actually receiving, though unlicensed, a call from the Church of Albany, to become a colleague of Westerlo. But he refused to entertain these offers. In 1793, he became Prof. of Languages in Columbia College, but soon resigned to take charge of Erasmus Hall, at Flatbush L. I. This flourished greatly under his care, but in 1795 he returned to his professorship in Columbia College, which he retained for 26 years.

During this time he published an edition of the Greek New Testament, the first published in America. He was an eminent scholar and an exemplary Christian. He died Aug. 1st, 1825, in the 79th year of his age. See *Mag. R. D. C., Vol II.*, pp. 97-105.

In his parsonage at Schraalenberg he received and taught students of Theology, first as Lector from 1792, and then as Professor from 1797 to the year of his secession in 1822. His death took place Oct. 8, 1827, in the 78th year of his age, and 53d of his ministry.

Many of the ministers of the Dutch Church of the past generation were taught Theology by him at Schraalenberg. Two of his pupils, Rev. Dr. Thomas De Witt and Rev. Dr. Henry Ostrander, prepared appreciative notices of Dr. F. for Sprague's Annals, from which we make the following extracts:

Dr. De Witt says, "He was about the ordinary size, perhaps slightly corpulent, and with a countenance rather staid and sober than expressive of strong emotion. His manners, though not highly cultivated, were not generally otherwise than courteous, unless, perhaps, towards some of his ecclesiastical neighbors, with whom his relations were not such as to inspire any great cordiality. His mind was clear and discriminating, and his communications, whether in or out of the pulpit, were easily understood. He had not a highly excitable temperament, but, if his mind became fixed in any direction, it would move on with a dogged coolness, which some might call obstinacy, quite irresistible. His manner in the pulpit, though not specially attractive, was serious and dignified, and showed that he felt the weight of the truths which he was delivering. His discourses were eminently practical, and some of them contained very close and pungent appeals to the conscience. As a theologian, I do not suppose that his range of reading had been very extensive, but he was well versed in the ordinary routine of the old theology, and held all his theological opinions firmly and intelligently. He was very acceptable and useful as a theological teacher. Of his pastoral qualities I have no particular means of forming a judgment, apart from the fact that his people were strongly attached to him, and in the unhappy controversy in which he was engaged, espoused his cause with great unanimity and cordiality. I will only add that he was an earnest Democrat in his politics, and, as one of the Electors of President of the United States, for the State of New Jersey, in 1800, gave his vote for Thomas Jefferson."

Dr. Ostrander says, "I had excellent opportunities of becoming acquainted with the principles, habits, and the whole character of the late Dr. Solomon Froeligh, being for some time an inmate of his family, and a student of Theology under his direction. I think it was impossible for one to be a witness of his daily life without being deeply impressed by the strength of his devout feelings, and his conscientious devotedness to his work as a minister of Christ. He was very earnest in his advocacy of experimental religion, and in inculcating the necessity of forming the churches to a higher type of spirituality. He exhorted, prayed, sighed continually for more boldness and energy in discipline, more caution in the admission of members, and more conformity to the letter and spirit of our constitutional requirements. It is evident enough that he

was occasionally subject to deep mental depression, and temptations to doubt and unbelief; and on other occasions, especially in his public ministrations, and in the distribution of the sacramental elements, his mind seemed rapt into a state of holy admiration. His frequent wrestlings, fastings, and devout intercourse with his familiar friends, imparted additional earnestness and pathos to his public exhortations. When not borne down by any special calamity, he was generally lively in conversation, and particularly disposed to relate interesting anecdotes, sometimes to amuse, sometimes to instruct. Possessing an excellent memory, an intellect comprehensive, and capable of profound research, and a habit of untiring industry, it is no wonder that he should have accumulated, as he actually did, a large fund of theological and historical information. Nor was it strange that, being warmly attached to the accredited standards of the Church, he should have become one of the most influential and useful of our ministers.

Dr. F. was very minutely and thoroughly acquainted with the Dutch language, indeed, it was thought that he was scarcely inferior in this respect to the most learned of the Holland divines, who had settled in this country. On his tongue the Dutch seemed to lose all its harsh and grating sounds, and to acquire a musical softness, and sometimes an air of solemnity, that fell gratefully and impressively upon the ear. As to the English language, he was less familiar with it than with his native Dutch; and yet he wrote English sermons, orations, addresses, essays and political communications for the press, in which he sometimes hit off ideas with great felicity of expression.

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He considered every clergyman in the country solemnly bound to exert his influence to the utmost for the support of the national government; and whatever may have been thought of the ardor which he sometimes manifested on this subject, no man could reasonably doubt that he was an honest, conscientious patriot. He reprobated extravagant eulogies pronounced at the funerals of distinguished men, the evidence of whose integrity was of only an equivocal character—especially would he treat with contempt the efforts of orators to array the characters of deceased infidels, as was sometimes done, in the beautiful garb of Christian piety. With no lenient pen would he treat either the living or the dead whom he believed to have erred grossly either from what he considered the true Christian creed, or from principles of political integrity.

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It is not to be dissembled that, before ecclesiastical judicatories, questions were often discussed in which Dr. F. had more or less of personal interest, and the determination of which was sure to interfere with his known views of Scripture doctrine or ecclesiastical polity. On such occasions his reasonings were plausible, if not conclusive; and his manner furnished the evidence of his deep sincerity. His skill in managing controversy was generally conceded, and his efforts in this way were often

successful. He could lay no claim to the graces of oratory, yet his words were weighty and often irresistible.

Dr. F. was placed in circumstances of painful antagonism with some of his brethren, which gave to him no inconsiderable notoriety; but as this pertains rather to the history of his life than the delineation of his character, I shall pass it over without observation. It cannot be questioned by his greatest admirers that he had some marked imperfections; but I confess it is more grateful to me to think of his many substantial good qualities, and especially to think of him as I believe he now is, with his imperfections all gone and his excellencies magnified into the symmetry, and purity, and beauty of the Third Heavens."

Taylor's Annals of the Classis of Bergen. Gordon's Life of Ostrander, pp. 25, 32, 46, 47. *Cannon's Past. Theol.*, p. 585. *Minutes Cl. of Bergen and Paramus. Rev. C. T. Demarest's Lamentation over Dr. Froeligh. Brinkerhoff's History of the True Ref. D. Church, N. Y.*, 1873. *Romeyn's Discourse on First Ref. Dutch Church of Hackensack. Gordon's Manual R. D. C., Schraalenberg. Minutes of Synod of True Ref. Dutch Church.*

Publications: A sermon preached at Hackensack, 1795, on occasion of the lightning rending the steeple of the church. Job 37 : 5. In *Banner of Truth*, vol. iv. No. 2. This is a magazine of the True Dutch Reformed Church.—A Sermon on the Heidelberg Catechism. 1 John 1 : 3. *Banner of Truth*, vol. iv. No. 6.—A Sermon on Gen. 47 : 9. *Banner of Truth*, vol. iv., No. 8.—A Sermon on 2 Tim. 2 : 8. *Banner of Truth*, vol. v. No. 1.—A Sermon in the *New Jersey Preacher*.—An account of the Religious Revival at Hackensack and Schraalenberg. *N. Y. Miss. Mag.* 1800.—The Trial of Universal Charity by a Jury. 12mo. pp. 268. N. Y., 1824.—Reasons Assigned by a number of Ministers, Elders and Deacons for declaring themselves the True Reformed Dutch Church in the U. S. A., 12mo. pp. 11. Hackensack, 1822.

REV. THEODORIC ROMEYN, D.D.

Theodoric, commonly called Dirck Romeyn, the son of Nicholas Romeyn and Rachel Vreeland was born in Hackensack, Jan. 12, 1744; was graduated from Princeton College in 1765; studied theology with the Rev. J. M. Goetschius, and was ordained by the Rev. Messrs. Schuneman and Goetschius, and installed pastor of the churches of Marbletown, Rochester and Wawarsing in Ulster Co., New York, in 1766. In 1776, he took charge of the churches of Hackensack and Schraalenberg. His ministry to those congregations was much broken up by the condition of things among them during the Revolutionary war. He was a warm and decided advocate of the cause of Independence, and became a mark for British and tory hate and violence. His house was twice plundered, and he was obliged to remove his family to Marbletown for safety. He, at great risk of liberty and life, made frequent visits to his congregations, and more than once, narrowly escaped cap-

ture. He did all in his power, under these unfavorable circumstances, to promote the spiritual interests of these congregations. In 1784 he declined invitations to the church of New Brunswick and the Presidency of Queens College. The Presidency of the College was again declined by him in 1791. In the same year he accepted a call to the church of Schenectady. He was instrumental in there establishing an Academy, which, in his own day, became Union College. In 1786 he declined a call to the church of New York, and afterwards declined calls to other important churches, remaining with his people at Schenectady, twenty years, until his death, which occurred April 16th, 1804. He was made Lector in Theology in 1792 and Professor in 1797.

The following account of Dr. R. was furnished for Sprague's Annals by his nephew, the late Rev. Jacob Brodhead, D.D.:

I can never forget the impression made on my mind, as often as I looked upon his external form, his manly, noble stature, his majestic, though sometimes stern countenance, that he resembled the illustrious Washington. Like him, too, he passed through the memorable, and often most distressing, scenes of the Revolutionary war. Being about thirty years of age at its commencement, and being deeply persuaded of the righteousness of the cause in which the Colonies were engaged, he openly and earnestly espoused the side of liberty. While he diligently discharged the duties as Christian minister, he yielded to the impulses of a lofty patriotism, and, by every means in his power, co-operated with his fellow citizens who were struggling for emancipation from political tyranny. Some of the dangers which he encountered, and the almost miraculous escapes that he experienced, are worthy to be recorded among the striking incidents of that eventful period.

Dr. Romeyn's intellect was in admirable harmony with his external form and carriage. His natural endowments were of a very high order. He possessed what may truly be denominated a *strong mind*; and though the advantages of education in his day were, in many respects, inferior to those of the present, yet he was industrious and successful in the acquisition of knowledge from all sources within his reach. With a singularly retentive memory, united to a strong desire to become familiar with every legitimate subject of human inquiry he was, in many respects, far in advance of the times in which he lived.

It is not, therefore, a matter of surprise that he became conspicuous, both in the Church with which he was connected and in the community in which he lived. From his great desire to extend the blessings of religion and education, he was much interested in a plan to establish a State University; but, failing in this, he turned his attention and his efforts to the establishment of a college at Schenectady, the place where he resided; and so important was his influence in connection with that enterprise, that he may in truth be said to be the father of Union College. In such high estimation was he held that the Presidency of the institution was originally offered to him; but he declined it for reasons

satisfactory at least to himself. His reputation for integrity and solid judgment, as well as for ardent attachment to the cause of evangelical religion, gave his opinions on almost every subject great weight with all classes; indeed, his general influence throughout the city and the region was greater than that of almost any other man.

He was a warm friend of the first three Presidents of the College—the Rev. Drs. Smith, Edwards and Maxcy—who frequently preached for him and consulted with him on matters connected with the institution.

As a Preacher, Dr. Romeyn was in some respects peculiar. His preparatory studies were in the Dutch language; and in that language he generally preached during the former part of his ministry. After his removal to Schenectady he conducted the morning service in Dutch, and the afternoon service in English. And I well remember that there was sometimes a hesitancy when he preached in English, for want of a proper word, as he never had notes before him. This was caused by the necessity of translating from the one language to the other, as he proceeded in his sermon; for he appeared to think in the language most familiar to him. But, notwithstanding this defect, he was one of the most earnest, impressive and instructive preachers I have ever heard. His discourses were thoroughly evangelical, well digested, and full of pertinent and weighty thoughts. His manner was commanding, yet easy and natural. His most expressive organ was his eye; and when he was excited, no one could withstand its power. Many of the students at College could testify to this, and sometimes from an experience not the most agreeable. In the afternoon of the Sabbath they were accustomed to attend the Dutch Church, and sometimes, during the service, they would engage in conversation, and in unbecoming levity of conduct; but, if observed by the Doctor, he turned upon them his piercing eye to such good purpose as to make them hide their faces in utter confusion. One of those withering looks, without the utterance of a word, would fully accomplish his object.

Such was Dr. Romeyn's reputation in the denomination with which he was immediately connected, that the highest honor was conferred upon him by his being appointed to one of its theological Professorships —an office which he continued to hold until the close of life. Time has been when there were many who could testify to the eminent ability and fidelity with which he discharged the duties of this responsible station; but nearly all who were favored with his instructions have now passed away. I was myself among the last who obtained from him a professorial certificate for licensure. It was while I was discharging the duties of a tutor in Union College.

Such are some of my impressions of the character of my ever-venerated and long-since departed uncle. He was not perfect, I know. He was naturally of a lofty spirit; was rather reserved than familiar in his ordinary intercourse, and had few confidential friends. His stately and distant bearing sometimes subjected him to the imputation of hauteur;

but no one could ever regard him but with the most profound respect. Whatever may have been his defects, they appertained to one who was himself deeply sensible of them, and who trusted for forgiveness wholly to Him who is the Savior of sinners. He has gone to his reward, and his mantle fell upon his only son, the Rev. John Brodhead Romeyn, whose talents and popularity as a preacher placed him among the brighter lights of his day. He, too, has passed way, and for many years has slept in the dust with his venerated father.

Doc. Hist. iii : 600. *Gunn's Livingston, ed.* 1856, p. 383. *Taylor's Annals of Bergen. Sprague's Annals. Corwin's Manual. Romeyn's Discourse on First Ch. of Hackensack. Griffis' Historical Discourse on First Church of Schenectady.*

REV. JOHN BASSETT, D.D.

From *Corwin's Manual.*

John Bassett was born at Bushwick, L. I., in 1764, was graduated from Columbia College in 1786; pursued theological studies with Dr. Livingston, was licensed by the Synod in 1787, was ordained and installed pastor of the Church of Albany 1787, and served that Church until 1804. He was pastor of the Church of Boght, in the Classis of Albany, from 1805 to 1811; of the Churches of Gravesend and Bushwick from 1811 to 1824, in which year he died. He resigned his professorship in the year 1812. He was elected a Trustee of Queens College in 1788, shortly after his settlement at Albany.

He was a man of extraordinary erudition, and an excellent Hebrew and classical scholar. He trained a number of young men for the ministry. He was an edifying preacher, though not gifted with great vividness of imagination or with eloquence.

Publications: 1. Psalms, Hymns and Spiritual Songs. Albany, 1791. 2. Translation of Immen's Pious Communicant. 2 vols. 8vo. New York, 1801. 3. Historical Appendix to Johnson's Farewell Sermon at Albany, 1802. 4. Memorial of Church of Albany to Classis, 1804. pp. 36.

REV. JEREMIAH ROMEYN, D.D.

Jeremiah Romeyn, the son of John Romeyn and Juliana McCarty, was born in New York City, Dec. 24, 1768. His classical studies were pursued at Dr. Wilson's Academy at Hackensack, and his theological, first under Prof. Romeyn and then under Prof. Meyer, whose daughter he married. He was pastor of the church of Linlithgo, Col. Co., N.Y., from 1788 to 1806, supplying at the time the churches of Upper and Lower Red Hook. In 1806 he removed to Harlem, and was pastor of the church in that place until 1814, when he removed to Delaware Co., N. Y., and served the churches of Schoharie Kill and Beaver Dam until 1817, when he removed to Woodstock, Ulster Co., where he died in the year following at the age of 50. For his office of Professor of Hebrew he was

admirably qualified, and he taught a number of young men who became prominent in the Church.

We quote from a sketch prepared by the late Rev. James Murphy, D.D.:

"I was his pupil and an inmate of his family for about eighteen months, commencing in 1812. He was then about forty-four years of age.

His personal appearance was uncommonly imposing—nearly six feet in height, of a full habit, grave, dignified and graceful. His head was finely formed, his visage large, with a dark blue, powerful eye, well set under an expanded brow; his countenance florid; his hair full and white, and usually powdered when entering the pulpit or associating with gentlemen of the olden school.

He was at that time the minister of the Dutch Church at Harlem. The permanent congregation was small, but there was a large increase in the summer, in consequence of many citizens of New York going thither to pass the warm season. Yet I could never see that the smallness of the audience had any effect upon his preaching. He used to say that the few who came both deserved and required good spiritual food, as well as the many.

His voice was of a fine, clear bass—of remarkable smoothness and very considerable compass. It filled easily the largest church edifice. He spoke apparently without effort, and still had the appearance of profound thought whilst speaking. There was no hurry, no hesitation, no repetition. Every word was well chosen, and every sentence happily constructed. He was averse to the use of many epithets, and used to say that their tendency was to feebleness and obscurity.

He was a thorough and accurate linguist, and as a Hebrew scholar particularly, his reputation was very high. He pronounced the Hebrew, in the German accent, with great skill, adhering carefully to the Masoretic points. His attachment to this language brought him and kept him for many years in close intimacy with the Jewish Rabbi and other teachers of Hebrew in New York, who often spoke of his high scholarship in this department.

His favorite study was Didactic Theology. His acquaintance with the works of Marck, Turretin, and other eminent divines of the same school, was very minute and accurate. He regarded Marck's Medulla as a key to the treasures of learning of the old divines. He had also a great fondness for Calvin's Institutes, and cordially embraced the system of Theology which that work contains.

He delighted in the duties of the pulpit, and was there peculiarly at home. No matter what might be his embarrassments, (and they were sometimes very considerable), he would say, "I leave them all at the foot of the pulpit stairs." In the early part of his ministry he wrote a few sermons, but he quickly abandoned the practice of writing and betook himself to extemporaneous preaching, so far, at least, as the language was concerned. In his preparation for the pulpit, he more

frequently, I think, used Guyse's Paraphrase than anything else. I once spoke to him of the advantage of Matthew Henry's Commentary, but he replied, "I only want a clear understanding of the text."

He was not confined to any particular manner of sermonizing. Sometimes he was thoroughly didactic, at other times in a high degree discursive, descriptive and illustrative; and frequently, when preaching on the love of God in Christ, he would seem quite enraptured with his noble theme. I have noticed in his preaching what I never observed in the same degree in that of any other person—a combination of the manner of the Dutch, English and French preachers in one sermon; and that with very great effect. He would, agreeably to the Dutch usage, give a remote introduction, pointing directly to his subject briefly and clearly; then would employ the English mode of reasoning calmly and closely; and would finish in the lively and picturesque manner for which the French are distinguished. His sermons were usually about fifty minutes long. His language was remarkably correct and pertinent, and he never failed to exhibit in the pulpit the most perfect self-command.

He was a man of wit and great colloquial talents, and hence he was always cordially welcomed by such men as Chancellor Livingston and Governeur Morris. I have seen a highly complimentary letter to him from Chancellor Livingston, written on the occasion of his presenting to Mr. Romeyn a beautiful copy of Pearson on the Creed.

He was of a highly nervous temperament, and consequently somewhat irritable, but was always forgiving and kind. He was "given to hospitality." He manifested great vivacity in his intercourse, and yet was a truly serious man. With him everything connected with religion was important. In his liveliest sallies he never evinced any lack of reverence for sacred subjects.

He was never placed in circumstances the most favorable to the development or the exhibition of his powers. Had he been thrown into a different situation, where he could have had a wider and more public sphere in which to operate, I cannot doubt that he would have attained a degree of distinction far greater than he ever reached." *Sprague's Annals, Ref. D. Pulpit*, p. 93.

REV. JOHN M. VAN HARLINGEN.

By Rev. P. D. Van Cleef, D.D.

Mr. Van Harlingen was a nephew of the Rev. Johannes Martinus Van Harlingen, who was one of the last of the American Dutch ministers who went to Holland to be ordained by the Classis of Amsterdam, an original Trustee of Queens College, and for thirty-three years pastor at Neshanic and Sourland; the latter place having been subsequently named Harlingen, as a tribute of respect for one so universally beloved. He was the son of Ernestus Van Harlingen, and was born at Millstone,

N. J., A. D., 1761. He was graduated from Queens College in 1783, and pursued his theological studies partly with his uncle, and partly with Dr. Hermanus Meyer, at Pompton. He was licensed by the Christian Synod of Dutch Reformed Churches in 1786, and the following year, having been ordained by the same body, became pastor of the churches of Millstone and Six-Mile-Run, now Franklin Park. After serving his united and extensive charge for about ten years he resigned, but continued to reside at Millstone, where he devoted himself most assiduously to sacred studies.

For several years previous to the establishment of the Theological Professorate at New Brunswick by the removal of Dr. Livingston to that place, Mr. Van Harlingen had been accustomed to receive young men at his residence, and instruct them in Hebrew and in Ecclesiastical History, with a view to their licensure. After relinquishing his first charge he never afterward settled, although he labored abundantly in assisting his brethren, and supplying vacant pulpits by classical appointment. He was deeply learned, and especially proficient in the Hebrew Language. Accordingly, on the resignation of Rev. Dr. Bassett, he was appointed by the General Synod, in 1812, Professor of the Hebrew Language, and also of Ecclesiastical History. He accepted the chair of Hebrew, and agreed to teach temporarily in Church History. He filled his double professorship for about one year, with acceptance and growing prospects of usefulness, when he was suddenly, and after a brief and painful illness, removed by death, on the 16th of June, 1813, aged fifty-two years.

From early childhood he was exceedingly fond of books, and spent much of his time in their exclusive company. He was never married, and cared little for society. His library was his paradise, with no forbidden tree of knowledge. Although quiet and reserved, and seldom known to laugh, or even to smile, yet his conversation was exceedingly instructive and interesting, and he drew others to him by his kindness of heart. He preached both in Dutch and English, and his skill in the languages would have qualified him for great usefulness as an author, had not his extreme modesty prevented him from appearing in that character before the public. His only publication is an excellent translation of the valuable Lectures of Van der Kemp on the Heidelberg Catechism, issued in two volumes, in 1810. This work was undertaken at the earnest solicitation of many of his brethren, and, it is said, by the formal request of the General Synod.

Mr. Van Harlingen was in person tall and spare, somewhat stooping in his walk, extremely diffident, seldom lifting his eyes or turning them to the right hand or to the left as he quietly passed along. He was remarkable for his meditative habits, and his abstraction from surrounding scenes and occurrences, which known peculiarity sometimes subjected him to very amusing and embarrassing experiences. He had certain habits of doing various things from which he never deviated. He

always rode to church on horseback, and tied his horse to one particular post, where he expected to find him. On one occasion while preaching, some mischievous young men, who, according to custom, also came on horseback, and did not scruple to try the speed of their horses on their way home, tied one of their frisky steeds in the place of the parson's gentle old nag. Filled with devout thoughts the good man walked directly from the church door to the familiar post, and without noticing the change proceeded to mount. Tradition says there was a race that day in which the Domine won, but we incline to believe that the trick was fortunately discovered in time to avert what might have been disastrous rather than amusing.

Mr. Van Harlingen was not, in the common acceptation of the term, a popular preacher, as his utterance was monotonous, and he stood holding fast to the pulpit, seldom making a gesture, or varying his attitude, during the delivery of his discourse. But his sermons were well digested and carefully written, and although the young and thoughtless may have become drowsy or restive under them, they were listened to with great delight and profit by devout and intelligent persons who valued systematic doctrine, and appreciated deep religious experience.

One who in his youth sat as a pupil at the feet of Professor Van Harlingen has thus recorded his estimate of him: "The great excellence of the character of this good man was his deep, fervent, experimental piety. Although I cannot testify concerning this particular from my personal knowledge, yet I well remember the testimony of my own godly parents, and of many of the fathers of the church in which he had ministered. He was one of those Christians who manifestly live above the world. With a sufficient patrimony to make all attention to pecuniary gain unnecessary, he employed his whole time in sacred studies, spiritual conversation, and private devotions. The savor of his piety is like ointment poured forth, that still exhales its fragrance in the region where he lived and died."

REV. JOHN SCHUREMAN, D.D.

John Schureman, son of James Schureman and Eleanor Williamson, was born near New Brunswick, Oct 19th, 1778; was graduated from Queens College in 1795; studied Theology under Prof. Livingston, and was licensed in 1801. In the same year he was ordained and installed pastor of the church of Bedminster, and continued such until 1807, when he accepted a call to the church of Millstone, which he served two years, after which he became one of the pastors of the Collegiate Church in New York. Feeling physically unable to perform the labors there required of him, he accepted an invitation to the Vice-Presidency of Queens College, and removed to New Brunswick in 1811. He was also Professor of Moral Philosophy and Belles Lettres in the College. He was elected a Trustee of the College in 1800, and in 1816 received the degree of D.D.

from Columbia College. He was also installed pastor of the church at New Brunswick, but indications of returning disease soon compelled him to resign and to give his entire service to the College. He was elected Professor of Eccl. History and Pastoral Theology, and after 3 years service, was removed by death, May 15, 1818, in the 40th year of his age.

Of his professorial qualifications, Dr. Livingston wrote at the time to a friend, "His style was correct and pure, and he made such progress in the official branches of his Professorship that his lectures upon Ecclesiastical History and Pastoral Theology were highly acceptable and very useful. The suavity of his manners and the propriety of his conduct endeared him to the students, and recommended him to the respect and affection of all who knew him. He was growing into extensive usefulness, and had he lived and progressed as he begun, would have become a treasure to the Theological College."

Rev. Dr. Samuel A. Van Vranken, who was one of the pupils of Dr. S., thus delineates his character: "My opportunities of becoming acquainted with the personal and private character of Dr. Schureman were principally confined to the period of my connection with the Theological Seminary. With a dignity that repelled unbecoming familiarity, there was a benevolence running through his whole manner, which invited to all the freedom that would be deemed compatible with the circumstances and relations of the parties. In the family, in the study, at casual meetings, and in the lecture room, the same benevolence of disposition was always seen in striking and happy prominence. I never knew a man to whom the thought of wounding the feelings of another would occasion greater pain; and if I may judge from the known and uniform feelings of his pupils, none could be more completely fortified against rude assaults from others.

The mind of Dr. S. was solid and judicious rather than brilliant. He was not destitute of imagination. Fine passages were not wanting in his compositions. But they did not denote the characteristic features of the writer's mind. Few men judged more correctly of the value of a principle, or the force of an argument, or of the accuracy of a distinction; few, consequently, were in less danger of being perplexed by the intricacies, or beguiled by the fascinations of error; viewing things in their principles, and in their logical relations and dependencies, he became, of necessity, a man of system, established, settled, grounded.

In the grounds of his religious system he illustrated the correctness of the observation that the heart has its arguments as well as the understanding. Certainly in every graciously exercised mind humility has its arguments; and trust and hope and love, and the spirit of prayer and of adoption, all have their arguments, and they bear upon the peculiar truths of the Bible, with a power like that of consciousness itself upon an ordinary moral subject. Dr. S. received these truths, not only because his understanding was convinced that they were revealed by the

Holy Ghost, but also because he found a response to them in the exercises of his own heart. That divine teaching, the first lessons of which, there is reason to believe, he received at the early age of twelve years, by its influences upon the investigations of his judicious mind, gave a sacredness to his conclusions, and added to the strength of his character as an able minister of the New Testament.

The state of Dr. S.'s health during the time that he officiated as Vice-President of the College and Professor in the Seminary, while it did not prevent him from fully attending to the appropriate duties of these offices, unfitted him for public speaking; and I have no recollection of having heard him in the pulpit while I was connected with the Institution. When but a youth, and incapable of a judgment that deserves to be recorded, I attended on his ministry in New York; and I well remember the high esteem which I often heard expressed for his character as a preacher, by those whose judgment, education and experience entitled their opinion to much consideration. Such of his manuscript sermons as I have seen accord well with the general character of his mind, as I have attempted to describe it. His manner was modest, deeply solemn and altogether such as becomes a minister of the gospel.

To say that he was a man of extensive reading would perhaps be unwarranted. His career was but a short one; and the greater part of his ministerial life was occupied with charges which made large drafts upon him for services that could not be performed in the study. He did not enter upon the duties of Vice President in the College and Professor in the Seminary till toward the close of his life. In the latter department, in which I principally knew him, he gave promise of fruit, which, had not the Master called him so soon, would have greatly enriched the Church. His lectures took a wide range, and displayed a high order of analytic talent, which eminently fitted him for the business of theological instruction. Although his pupils were favored with only the first draft of his lectures, prepared in a short time, and while he was performing all the duties of presiding officer of the College, they received them with unqualified satisfaction. Had his life been prolonged and the studies of his department prosecuted through a course of many years, as they were begun, he would doubtless have become as eminent for his learning as he certainly was for his virtues."

Sprague's Annals. Berg's Evangelical Quarterly, ii: 112. *Rev. Dr. G. Ludlow in Corwin's Manual.*

REV. JOHN DE WITT, D.D.

John De Witt was born at Catskill, N. Y., August, 1789. He was a student in Union College three years, and then went to Princeton College, from which he was graduated in 1809. While a student in the law office of Peter Van Schaak, at Kinderhook, he became converted, and resolved to devote himself to the ministry. He studied theology with

the Rev. Dr. David Porter, pastor of the Presbyterian Church of Catskill, by whom he had been fitted for College. He was licensed by the Berkshire Congregational Association in 1811, and in 1812 was ordained associate pastor of the Congregational Church of Lanesborough, Mass. In 1813 he became Collegiate Pastor, with Rev. Dr. John M. Bradford, of the two Dutch Churches of Albany. On the separation of these two Churches in 1815, he became the pastor of the Second Church, and so remained, until in 1823 he was chosen Professor of Biblical Criticism, Church History, and Pastoral Theology in the Seminary at New Brunswick, and in 1825 Professor of Rhetoric and Belles Lettres in Rutgers College. After serving these Institutions eight years, he died on the 11th of October, 1831, in the forty-second year of his age.

"I regard Dr. De Witt as one of the ablest professors with whom I ever came in contact. If his professional knowledge was not great, it was nevertheless sufficient to correct and guide us; while endowed with extraordinary memory, stored with information upon almost all subjects, with a vigorous understanding, with a brilliant imagination, with a delicate perception of beauty, and with a suggestive faculty which I have never seen equaled, much less surpassed, he possessed the enviable power of investing with interest every subject which he touched, and kindling the enthusiasm of his pupils. Few were the recitations from which we did not retire with our minds in a glow of admiration at some original conception of the text, some pertinent and striking illustration, direct or analogical, or at least some casual remark, imparting to the fact, or truth, or sentiment under consideration, and even to dry, grammatical forms, a new and exciting aspect.

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Dr. De Witt was extravagantly fond of the old poets and pure writers of the English language, from Chaucer down to Milton and Jeremy Taylor, and of flowers. One of the former was scarcely ever, when he was in his study, beyond the reach of his hand; and one of the latter, whether he was at home or abroad, in his study, in the street, or in the lecture room, was scarcely ever during the summer season absent from his hand, or a button-hole of his coat. Pinks, especially, which he reared from cuttings, were his passion; and I have many a time observed him busy as a bee, and humming like a bee, over an array of inverted tumblers, that might have furnished the dinner table of a very respectable city hotel. When he had succeeded in maturing a fine double carnation he was in raptures--almost in an ecstacy, a fury of sentiment and emotion.

Of the piety of Dr. De Witt, and his ability as a preacher, all who knew him will speak in terms of strong commendation. Of a joyous, happy temperament, his religion, as a serious display, was less demonstrative than that of many others; but no one could doubt, certainly no one intimately connected with him, the sincerity and fervor of his love for Christ and his cause. In conversation with him on the subject of our

common salvation, and especially of christian experience, I have often observed his voice faltering and the tear trembling in his eye.

As a preacher, he was excelled by few. There was, indeed, nothing remarkable in his address. Hearing him you would observe that his attitude was dignified, his manner unaffected and serious, his voice strong and agreeable, and his enunciation deliberate and distinct; but you might regret, perhaps, that he was so closely confined to his notes, since it impaired the effect of his manly frame and noble brow; keeping him, as it did, too much of the time in a stooping posture, and confining one hand to his manuscript. His address, however, was soon forgotten in the superior attractions of the subject and its handling. No man could more felicitously introduce his proposition and divide the discussion, or more vigorously, yet simply, conduct the argument; and few approached him in the aptness and originality of his illustrations and the purity and precision of his style. I always heard him with instruction and pleasure; and, what is an unerring test of a superior mind in the pulpit, I never heard him without being able to bear away with me, and reconsider at home, the larger portion of his discourse.

"A few months only elapsed, when, having been chosen to supply Dr. Ludlow's place, the Rev. John De Witt, D.D., of Albany, came among us, truly a man of genius and finely cultivated taste as well as capital scholarly attainments. His had not been the advantages of early theological culture, as those now enjoyed, but he made up for all by most assiduous study of the best authors and critics of the day.

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Dr. De Witt soon made himself felt in the Seminary and in the town. He was a most animated man, and infused animation and energy into whatever he undertook. He did nothing, as we say, by halves, and would have every man like himself. He seemed to catch intuitively what others would mine out by hard labor. As a preacher he was polished in his whole style and manner, and eloquent and pathetic. While he developed a subject in a way to satisfy the intellect, he knew how to bring it home to the heart. One of the best defences I have ever heard of the Savior's divinity he gave in his pulpit [First Ref. Ch. New Brunswick,] from the first five verses of John's Gospel. So, too, one of his most moving, practical sermons was from Hosea, "Then shall we know, if we follow on to know the Lord." It has always been to me a matter of wonder that a volume of his sermons was never printed.

There was one form of service he performed, in an addition to all his other duties, which was highly valued; he gave special attention to the Elocutionary culture of students, after the rules of Walker, on which his own delivery was formed.

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He was very fond of nature. To him, principally, are we indebted for the fine shade trees of the Campus [Rutgers College,] as well as for the fine floral display which was yearly seen and admired at his door. He,

too, was the means of the donation of what was known as the Mrs. Chinn's Library, and which he selected.

One personal incident, to me of great moment, I may mention, if for no other reason than to show how judicious Christian friends may benefit a young preacher. We were on intimate terms. One day he said to me, "Have you any idea of how you preach?" I told him I had not, and often wished to hear some one preach as I did, that I might see and hear my own manner and correct it. He asked if he should show me. I solicited him by all means, for I knew that he had a remarkable power of imitation, He gave it to me, and it was the most valuable lesson of my early ministry; it altered my whole manner of preaching from that day.

Publications: Discourse on the Death of the Rev. Dr. Livingston, 1825.—A Sermon on Infant Baptism.—The Bible, of Divine Origin, a premium tract.—A Sermon on the necessity of the Atonement, 1830, *in Murray St. Lectures*, and The Scripture Doctrine of Regeneration, 1832.

REV. SELAH S. WOODHULL, D.D.

Selah Strong Woodhull was born in the city of New York, Aug. 4, 1786, and was graduated from Yale College in 1802, at the age of 16. He began the study of law, but soon relinquished it for that of theology, under the direction first of his uncle, Rev. Dr. John Woodhull, of Freehold, N. J., and afterwards of Rev. Dr. Henry Kollock, at Princeton. He was licensed to preach by the Presbytery of New Brunswick, and by the same body he was ordained to the ministry and installed Pastor of the Presbyterian Church at Boundbrook in 1805. After a ministry there of eleven months, he accepted a call to the Reformed Dutch Church of Brooklyn, N. Y. In 1814 he held for a time the office of Chaplain in the Army of the United States, in connection with the war with Great Britain. From 1820 to 1825 he was Secretary of the American Bible Society for Domestic Correspondence. In Sept., 1825, he was elected by the General Synod Prof. of Ecclesiastical History and Pastoral Theology. He was also appointed Professor of Metaphysics and Philosophy of the Human mind in Rutgers College. He began his work at New Brunswick in November, and it was terminated by death in three months from that time. He died Feb. 27, 1826, in the 40th year of his age.

Rev. Dr. Cornelius C. Cuyler says: "Dr. Woodhull was uncommonly favored in his original constitution. He was easy and affable in his manner, humane and generous in his disposition, cautious in forming his opinions and purposes, diligent and persevering in the pursuit of his object—but not inordinately elated by success or depressed by disappointment.

As a friend, he was kind and faithful. You might rely on him with confidence, and he would never disappoint your expectations. When

he had tried you, he would open to you his heart with the utmost freedom. Few, if any, who ever enjoyed his friendship, subsequently became alienated from him.

His mind was of a high order. His judgment was sound and discriminating; his perceptions clear and vivid; his memory retentive; his taste exact and delicate. He was remarkable for his regard to system, as well as for the power of concentrating his faculties on any subject to which his attention was directed.

As a preacher, he was eminently instructive and methodical. His manner of delivery had in it more of solemnity than animation. He was a thorough Calvinist, and his views of Christian doctrine were made quite prominent in his preaching.

He was a diligent student, and his attainments in classical and general literature, in science and theology, were highly creditable, not only to his talents, but to his application. He was familiarly acquainted with all the forms and details of business in every department in which he was called to act. As a Presiding Officer in our ecclesiastical assemblies particularly, it may be doubted whether he had his superior in his denomination.

You may judge of his capacity for business from the fact that, over and above his pastoral engagements, his diligence in study, his active concern in all the principal affairs of the Reformed Dutch Church, he for five years conducted, with great ability and fidelity, the domestic correspondence of the American Bible Society.

As a Pastor, he was attentive, faithful and beloved. Though his ministry was not attended by any remarkable revival, his church had a steady and healthful growth. He was an earnest friend of the Reformed Dutch Church, with which he was more immediately connected, but still had his arms always open to welcome all who love our Lord Jesus Christ in sincerity. Indeed, he was a fine example, not only of charity, but of all the Christian graces.

In person, Dr. Woodhull scarcely reached the medium height; his features were somewhat prominent, his nose inclining a little to the aquiline, and his countenance expressive of great benevolence and fine intellect."—*Sprague's Annals.*

Rev. Dr. Thomas M. Strong says: Dr. Woodhull was remarkable for his industry. He was always engaged in business pertaining to his profession, and seemed seldom to have a leisure hour. But he never suffered his work to drive him, never allowed himself to be in a hurry. While he was Secretary of the American Bible Society he conducted all the correspondence, and not unfrequently had all his letters for the day written before breakfast. Indeed, his death may be ascribed, in a great degree, to his habit of severe and uninterrupted occupation. It was a favorite object with him to have his lectures, as Professor of Church History, Ecclesiastical Government and Pastoral Theology, completed as soon as possible; and, at the time of his death, which was only about

four months after his appointment, he had all his lectures on one, if not more, of the branches on which he was to give instruction, ready to be delivered. He was a man of great decision of character. He never seemed to waver in his opinion or purpose; if his mind was once deliberately made up, you always knew where to find him afterwards. He was a model of promptness and punctuality, He was most conscientiously exact in keeping all his appointments. No one could ever complain of having lost time in waiting for him. His piety was deep and all-pervading, but not ostentatious. Those who knew most of the economy of his religious life, knew that, whatever else might be declined or postponed, his regular seasons for private devotion were always sacredly observed. Sometimes, and under certain circumstances, he might have been thought stern and dictatorial, but he really possessed a most amiable and affectionate disposition, and whatever of apparent sternness there may have been, was attributable to his unflinching decision in all matters which involved important principles or results. He was a person of strong, vigorous intellect, and sound judgment. As a counselor, as well as friend, he was highly esteemed by all who knew him, and especially by those with whom he was in more intimate relations. By his fine social qualities and bland and gentlemanly manners, he made himself a universal favorite.

In executive ability he had few, if any, superiors in the Church. In consequence of his great familiarity with financial matters, he was chosen by the General Synod a member of their Board of Corporation, and held the place to the close of his life. He was very likely to be appointed on committees in which an acquaintance with worldly business was required. As a preacher he was energetic and earnest, pungent and evangelical. His exposition of Scripture was at once simple, lucid and forceful. His delivery was graceful and attractive. Though he used notes, he had cultivated the habit of taking in several lines at a glance, so that many of his hearers supposed that he was preaching either memoriter or extempore.

I may add he was remarkable for his perseverance. He was not easily turned aside from any pursuit in which he was engaged, or any object to which his thoughts or efforts had been seriously directed. If he were only satisfied that he was moving in the right direction, you would find him still moving forward against all obstacles not absolutely insurmountable."

See *also Mag. R. D. C.*, i: 140, 233, 265, 269. *Evang. Quar.* ii: 114. *Rev. Dr. G. Ludlow in Corwin's Manual.*

REV. PHILIP MILLEDOLER, D.D.

By Rev. D. D. Demarest, D.D.

The parents of Philip Milledoler were natives of the Canton of Berne, Switzerland, and residents of New York City. On the occupation of the

city by the British, they retired to Rhinebeck, where their son Philip was born, in the year 1775. He was graduated from Columbia College in 1793. He studied Theology with the Rev. Dr. Gross, pastor of the German Reformed Church in Nassau street, of which he was a member. He was ordained to the ministry by the German Reformed Synod in 1794, and became the successor of Dr. Gross as pastor of the Nassau Street Church in 1795. In 1800 he accepted a call to the Pine Street Church, Philadelphia, and continued there as pastor for five years. He then took charge of the Rutgers Street Presbyterian Church in New York City, and was its pastor from 1805 to 1813, when he accepted a call to the Collegiate Reformed Dutch Church. He remained with this Church until the years 1825, when he was elected by the General Synod to succeed the Rev. Dr. Livingston as Professor of Didactic and Polemic Theology in the Theological Seminary at New Brunswick. He was at the same time elected by the Trustees of Rutgers College President of that Institution.

Dr. Milledoler was a child of grace from his earliest years. Consecrated to God by pious parents, he, under their faithful care, grew up in the fear of the Lord, to whose service he gave himself wholly. The people among whom he had spent his childhood and youth gave a rare proof of their confidence in his Christian character and his intellectual and spiritual qualifications for the ministry, by calling him, when he was yet in his minority, to be their spiritual teacher and guide. In that congregation, as in all the others which he subsequently served, he proved to be a faithful shepherd and a workman who needed not to be ashamed. His ministry was eminently successful. There was an almost constant revival of religion in the Pine Street Church of Philadelphia during his connection with it. He was moderator of the General Assembly of the Presbyterian Church; was appointed by the Presbytery of New York to instruct students in Theology before the Seminary at Princeton was established, and in 1820 he declined an invitation to the Professorship of Didactic and Polemic Theology in the newly established Theological Seminary of the German Reformed Church.

Dr. M. was remarkably fitted by his gifts and graces for the pastoral office. His personal appearance in the pulpit was very impressive. As he rose before his audience every one felt that a man of God with a message from God was standing before him. His appearance at three-score, when the writer first knew him, was venerable without the least sign of decrepitude. His manner in the pulpit was marked by perfect propriety and great dignity. The spirit of reverence controlled and directed him in every part of the services. It was felt in his handling of the Bible and the Hymn Book, and in the reading of the Scriptures and the Hymns. And when he led the devotions of the people he lifted them up to the throne in the third heavens. Dr. Sprague says: "I saw him first in the summer of 1813, while I was a student in College, and heard him preach in the Old Dutch Church in New York, which has since been turned

into a Post-Office. What impressed me most then, and, indeed, ever afterwards when I heard him, was the richness and fervor of his prayers. His sermon was an excellent one, characterized in both matter and manner by great unction and pathos; but his prayers seemed to me the most remarkable devotional exercise that I had ever heard from mortal lips. And the judgment which I then formed of him in this respect, was fully sustained by every prayer that I heard from him afterwards. On three different public occasions, at least, I remember to have heard him offer prayer before sermon; and in each case I could imagine nothing more appropriate or impressive—there was no appearance of premeditation—it seemed as if he had only to open his lips, and a stream of the purest, sublimest devotion came gushing out."

"Dr. Mason once said there were three men who prayed as if they were immediately inspired from heaven. One was Rowland Hill, the other was a certain layman, and the third was Dr. Milledoler."

"Such prayers, said Dr. Krebs, as his I never heard. They subdued, they rapt, they brought you into the presence chamber of heaven, where a saint was pleading and a child of God was holding communion with his Father; and a sweet awe fell upon you as you were led up to the Mercy-seat and saw the divine Mediator there, and the propitiated Answerer of prayer. It was once said to me, by an eminent pastor of this city, that it seemed to him 'as if Dr. Milledoler had been given to the church for the express purpose of teaching ministers how to pray.'"—*Sprague's Annals.*

His preaching was exceedingly rich in its presentation of Gospel truth; it was full of Christ, pervaded by a delightful experimental element and spiritual unction, and in the delivery he often rose to great heights of eloquence. His preaching was adapted to instruct, to awaken and console; admirably fitted to arouse sinners to a sense of their condition, and point them to the Savior; and so his success in bringing many into the kingdom is not to be wondered at. At the same time his sermons were so enriched with the fruits of Christian experience, that God's people were greatly edified, strengthened and comforted by means of them.

As a Pastor he was eminently skillful and successful. He had the confidence of all. While he was faithful he was kind, and the most timid were never repelled by austerity or stiffness of manner. "And you," says Dr. Krebs, "already gather how much public confidence was attracted by his gentle dignity and courteousness, his paternal manner, his condescension to the young and the lowly, his sympathy with the sorrowful, his guileless simplicity, his knowledge and love of Christ's Holy Gospel, and his discriminating, solid, judicious and persuasive preaching and conversation, and the unmistakable evidence of his whole demeanor everywhere, in all circumstances, that he walked not only humbly but intimately with God. The influence of his ministry remains upon this Church [Rutgers St.] to this day, in its conservative character,

its fervent attachment to the plain truth of the Gospel, its simple and unostentatious piety, its peace and love, its care of the poor and needy, and in its unheralded plans and untrumpeted labors to do good."

After his resignation of his offices of Professor in the Seminary and President of Rutgers College, he spent the remaining seven years of his life in the family of his son-in-law, Hon. James W. Beekman, of New York, who wrote concerning him: "The most prominent characteristic of Dr. Milledoler, as I knew him, was his earnest and elevated piety—a daily looking to God, not merely in prayer but in conversation. His prayers in the family were characterized by great fervor, tenderness and affection; he seemed to be addressing a most loving Father—to be impressed and absorbed by the milder rather than the more terrible attributes of his character. But while his thoughts were habitually set upon the things that are above, the tone of his conversation was uniformly cheerful, and his interest in passing events lively and intelligent.

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I think of him as a venerable, vigorous-minded man; strong, yet humble; of ardent temperament and genial spirit; a sage whom a long life of diligent study and labor had only confirmed in all that was good and noble. His great energy had often reminded me of Peter; but his gentle, kindly spirit was worthy of that disciple whom Jesus loved."

Dr. Milledoler died on the Anniversary of his birth-day, Sep. 22d, 1852, aged 77 years. His wife died the day following. The funeral services were held in the North Dutch Church, corner of Fulton and William Streets, after which the bodies were carried to their resting-place in Greenwood Cemetery.

See *MS. Memoir by himself.—Mag. R.D.C.* i : 366; ii : 8; iii : 148. *Evangelical Quarterly*, ii : 116. *Sprague's Annals. McClintock & Strong's Cyc. Corwins' Manual.—Chn. Intell.*

Publications: A Disc. before a Ladies' Soc. for Relief of Widows with small children. 1806.—A Ser. at Install. of Rev. J. B. Romeyn in Cedar St. Ch., N. Y. C. 1808.—A Ser. at the Ordination of Rev. Gardiner Spring in Beekman St. Pres. Ch. 1810.—A Charge to Professor Alexander and the Students of Divinity at Princeton. 1812.—*Concio ad Clerum:* a Ser. at the Opening of the Gen. Synod, Albany. 1823.—A Ser. at Hackensack, by appointment of Gen. Synod, before the Classis of Paramus and a Commission of the Synod. 1824. (This relates to the recent Secession.)—Address at Rutgers Coll. 1827. (*Mag. R. C. D.* iii : 148).—Address before the Alumni of Columbia Coll. 1828.—An Address to the Graduates of Rutgers Coll. 1831.—Letter from, in *Sprague's Lectures on Revival of Religion.* 1832.—Address at Inaug. of Hon. A. B. Hasbrouck as Pres. Rut. Coll. 1840.—Dissertation on Incestuous Marriage. 1843.- Introduction to Currie's Memoir of Sluyter. 1846.—Art. in *Sprague's Annals* on Rev. Dr. J. N. Abeel.

REV. JAMES SPENCER CANNON, D.D.

By Rev. D. D. Demarest, D.D.

James Spencer Cannon, the son of William Cannon, a sea Captain, and Ruth P. Spencer, was born on the island of Curaçoa, Jan. 28th, 1776. Mrs. Cannon having died at Baltimore, Mr. Cannon placed his three sons in Dr. Wilson's Academy at Hackensack, N. J. Shortly after this the father was lost at sea, and then Elias Brevoort, Esq., of Hackensack, befriended James, and defrayed the entire expense of his education. His brothers died in their youth.

He finished his preparatory studies with Rev. Alexander Miller, Dr. Wilson having left Hackensack for the Professorship of languages in Columbia College. He studied theology with Dr. Froeligh, ending with two months under Dr. Livingston. He was licensed by the Classis of Hackensack in 1796, and immediately was settled as pastor of the churches of Six Mile Run and Millstone, and he served the two congregations until 1807. In that year a separation was effected and he thenceforth was pastor of the Six Mile Run Church only. He continued in this relation until his election to his Professorship in the Seminary in 1826. He was Professor of Metaphysics and Philosophy of the human mind in Rutgers College, during the entire period of his connection with the Theological Seminary. He was elected a Trustee of the College in 1811, and the degree of D.D. was conferred on him by Union College in 1819.

For some months before his death, he was, on account of an affection of the throat, unable to articulate distinctly. His resignation was accepted and he was declared Emeritus in June, 1852. His death took place July 25th, 1852. His wife, who was a daughter of Elias Brevoort, his early benefactor, had gone to her final home just one year before.

Dr. Cannon was in many respects a man of mark. He was favored with a splendid physique, was tall and well-proportioned, and his whole manner and bearing were dignified and impressive. He continued to the end of his life to wear the dress of a gentleman of the old school. He was courtly in his manners and often told his students that a Christian minister should have the manners of a gentleman. As he walked the street with slow, measured step and calm dignity, the attention of all beholders, even of those who every day saw him, was arrested, and strangers would stop and follow him with their eyes until he was out of sight. In his intercourse with the students this dignity was maintained though he was ever kind and affable, and his lectures were frequently enlivened by the apt story which he loved to tell, no less than the students to hear. Nor was he loath to turn the laugh of the class on a lazy member who was struggling to make a recitation under the difficulties incident to a total ignorance of the subject.

As a preacher, Dr. C. stood in the front rank. He combined many excellent qualities. His sermons were always clear, thoroughly pre-

pared, strong exhibitions of divine truth. They were carefully written, and delivered memoriter in a graceful and forcible manner. Often have we heard the old people of Six Mile Run, of the past generation, speak in high terms of the preaching of Dom. Cannon, not because it was great or eloquent in the usual sense of these terms, but because it was a wonderful help to them in the divine life. It must have been so, for the preaching was instructive, searching, discriminating, experimental, practical, and thoroughly evangelical. He well understood the relations of law and Gospel, and gave the former its due place in his preaching. Who can estimate the influence of such preaching continued through 30 successive years in the same congregation, or the blessing of growing up under it from childhood to manhood, or enjoying it from manhood to old age?

Furnished with a vigorous mind, which had been well disciplined, Dr. C., without neglecting his parochial duties, gave himself to diligent study, and to reading, which was wide and extensive, embracing a great variety of subjects. While mastering old and standard authors, he managed to supply himself in his country parsonage with new books as they appeared. He read with pen in hand, taking copious notes, and at the same time laying up much in his retentive memory. He thus came to his Professorial chair with abundant materials at his command. The students were not wide of the mark when they labelled him "Million of facts," for there was no end to the facts that he brought forth from his stores for their benefit. His reading embraced the political history of his country, the literature of the day, not excluding works of fiction, and the newspaper, all contributing to his resources for the Lecture room. It was possible for the careless and inattentive students to sit for three years under his instructions with little profit, for he was not a driver of the laggard, nor a severe questioner, but on the other hand it was impossible for the conscientious and attentive one to fail to receive a vast amount of valuable information. His most valuable work for his students was undoubtedly performed in the Department of Pastoral Theology. There he was perfectly at home, and "facile princeps." He had exalted views of the pastoral office, and he presented and enforced them with remarkable solemnity and earnestness. He gave the students the rich results of experiences gathered during a successful pastorate of 30 years. These were embodied in numerous judicious maxims and wise counsels. He was especially happy when giving counsel about the methods of dealing with the various classes that every pastor must meet. He urged perfect honesty and a reliance on God's truth in dealing with all classes and conditions of men, and was severe in denunciation of all tricks and questionable agencies. His instructions in this department were, since his death, published in the noble volume, "Lectures on Pastoral Theology," a work which has by no means been superseded by any of the later excellent books on the subject.

It hardly need be said that he was an excellent pastor. He was dili-

gent in catechizing and family visitation, and attentive to the sick and bereaved, and to the awakened and distressed in mind. His practical wisdom was proverbial, and many a difficulty was overcome by his ready tact, and his humorous way of dealing with men who were disposed to be troublesome. His last days were days of great weakness and suffering, but the clearness and force of his intellect were not diminished, nor his interest in all things pertaining to the Kingdom of his Redeemer. He enjoyed great peace and calmly awaited the summons to lay down his armor as a good soldier of the Lord Jesus Christ. "I have kept the faith," was one of his last sayings.

See *Sketch by Rev. Dr. Gabriel Ludlow, in Corwin's Manual: Biog. sketch prefixed to his Past. Theology; Dr. Proudfit's sketch in Sprague's Annals; McClintock and Strong's Cyclopedia; Chn. Int. Feb.* 8, 1852.

Publications: Lectures on History and Chronology, 1834; Sketch of Rev. Dr. Ira Condict in Sprague's Annals; A Fourth of July oration, 1815; Sermon on a Sacramental occasion (published anonymously); Lectures on Pastoral Theology, 8vo., pp. 617, N. Y., 1853; Address at Inauguration of Prest. Frelinghuysen, 1850.

Reviews of his Past. Theology: New Brunswick Review i: 100—Evangelical Quarterly ii: 115—Bibliotheca Sac., 1854, p. 420—Princeton Rev., 1854, p. 139.

REV. SAMUEL ALEXANDER VAN VRANKEN, S.T.D.

By Rev. W. V. V. Mabon, D.D.

He was born Feb. 17, 1791. Entered Union College and remained through the junior year. Came to New Brunswick Seminary in 1814. Was licensed in 1817. Ordained Pastor of the churches of Middletown and Freehold, N. J., 1817. Pastor of Freehold 1826-1834; Poughkeepsie 1834–1837; Broome St., N. Y. City, 1837–1848. Prof. in New Brunswick Seminary of Didactic and Polemic Theology, 1841–1861. Prof. in Rutgers College of Evidences of Christianity and Logic, 1844–1861. Trustee of Queens College, elected 1819. Received the degree of S.T.D. from Columbia College, 1836. See *Corwin's Manual.*

He was married first to Maria Gansevoort, daughter of Conrad Gansevoort and Elizabeth Roseboom, at Schenectady, in 1817. She died June, 1832.

Again, to Frances, daughter of Henry Swift, of Poughkeepsie, in 1835. She died in 1840.

Again, to Mary Bowdin, in 1849, who survives at this date.

He survived all of his children excepting Frances, wife of Rev. John McClellan Holmes, D.D. All the others he followed to the grave, and several of them who had grown to adult age.

SKETCH.

The marked endowments of Dr. Van Vranken appear to have been largely inherited from both parents.

His mother, Ruth Comstock, was possessed of so rare an intellect, and such a degree of culture, as to have been judged capable of writing as good a sermon as could be produced by her husband. She belonged to a large family of Friends in Saratoga County, in the State of New York, and one of the sisters was a preacher among the Community. One of the brothers, Alexander Comstock, was a Methodist clergyman. Another brother, Oliver Cromwell Comstock, was for seven years a Representative in the U. S. Congress, and for some time a chaplain to the House.

Her father, Adam Comstock, was a Senator, for twenty-two years, of the State of New York.

The father of Prof. Van Vranken, the Rev. Nicholas Van Vranken, was at the time of his decease (aged forty-two years) pastor of the three Reformed Dutch Churches of Fishkill, Hopewell and New Hackensack, in Dutchess County, New York. He had studied theology at his native place, Schenectady, with the Rev. Dirck Romeyn, and before going to Dutchess County was Master of the Classical Academy, which became incorporated as Union College.

The popularity and efficiency of his ministry was owing in no small measure to the magnetism of his manners, joined to the majesty of his person.

Owing to the death of both the parents of Prof. Van Vranken in the prime of their days, the orphan family was early scattered. At the age of thirteen Samuel went to New York to become a clerk in a dry goods house, but after a not very long apprenticeship was recalled to Schenectady by the death of his elder brother, James Romeyn Van Vranken, just one month from the time for taking his degree in Union College, July, 1806. He was too late for the funeral, but arrived on the same day towards evening.

Inconsolable on account of the death of his brother—a brother who had dedicated himself to the ministry of the gospel in his father's stead —Samuel could not be prevailed upon to go into the uncle's house, but spent the summer night alone in the garden, where the resolution to place himself in the breach made by his father's and brother's death, was taken.

The resolution was accomplished in due time by his ordination as Pastor of the two churches of Middletown and Freehold, in Monmouth County, New Jersey, in the year 1817. But the result was not reached without many embarrassments of means and delays from a maternally inherited tendency to consumption.

It seemed that nature had endowed him too liberally with largeness of heart and fullness of circulation, for until he was thirty years old he was subject to profuse hemorrhages of the lungs. His complexion was florid, hair light, eyes blue, and person absolutely symmetrical. He was six feet high, and when in full health, weighed two hundred and fourteen pounds.

In his many domestic afflictions no one was ever more sensitive to the

pangs of grief, from the convulsions of which he would come back into the dominant condition of serene and joyous life.

His friendships were ardent. His life-long bosom friend was Dr. Ludlow, classmate and colleague—classmate in College and Seminary—and colleague also in Seminary and College.

With the laymen of his various pastoral charges his friendships were of a like strength and endurance. He never lost a friend.

The word which may best express the all embracing quality of his relative life is *geniality*. His intellect was intuitional, his judgment direct and practical, while his whole mental action was marked by a quick, clear genius, rather than by persistent study.

His religious life was genial, spontaneous and experimental. It was whole souled in its penitential believing and sympathetic exercises, and found its expression in these qualities of his preaching and his pastoral intercourse.

His moral sense was eminently strong, having in abomination everything deceitful or impure, so that his geniality never became an invitation to the approaches of the evil-minded. If any fault could be found by the censorious, it might have been with his mirthfulness; but there was no grit in his laughter and no poison in his wit. But whenever it might be necessary to protect himself from insolence his righteous indignation was, in its expression, nothing short of overwhelming.

As a preacher, he was more distinguished in his earlier than in his later life, because his preaching was at that time free from the restraint of reading the sermon.

In those days his preparations were chiefly mental, while engaged in walking the floor or pacing the lawn; or his written sermons were pronounced from memory. His voice was pure and orotund, and of great power, adequately conveying by its intonations the variations of his sympathetic nature. His emotions were true, and his life consistent, so that the attractions of his pulpit services brought stated hearers in Monmouth County from great distances, and some not less than fourteen miles.

His sermons presented both doctrine and ethics in their order and relations. The doctrines were stated, proved and illustrated, and the discourse was closed with the application, which was usually made to the experience.

His sermon on Socinianism was considered by Dr. McClelland, a very competent judge, not inferior to the efforts of Massillon.

His best sermons were preached before he came to New Brunswick to occupy the chair of Systematic Theology.

As a Professor of Theology he satisfied the Church, which is saying much. His system was the traditional system handed down by Dr. Livingston from Utrecht, and wrought over in his own mind. His lectures are free from novelty and speculation, but are clear, Scriptural and conservative.

The statements are positive, his trumpet giving no uncertain sound. The proofs are well arranged and fortified by abundant and fitting Scripture reference. No man ever possessed more fully the confidence and sympathy of his pupils. He served the church, both in its Seminary and College for twenty years, and died in the harness, on New Year's Day, 1861. As we came from the funeral a stranger who was present, remarked "He had the burial of a king."

Sermon at his Inaug. as Prof. by Rev. Dr. T. E. Vermilye. Fun. Ser. by Rev. Dr. Campbell. Evang. Quart. ii: 177.

Publications: The Religious Spirit of the Age: An Address at Anniver. of Miss. Soc. R. D. C., 1829. *Mag. R. D. C.*, iv: 102. Socinianism Subversive of Christianity. 16mo., pp. 64, 1841. Whose Children are entitled to Baptism. 16mo., pp. 135, 1841. Sketch of Sermon preached at Ordination of Revs. Mabon and Taylor, 1844, in *Ch. Int Ost.* 1844. Address at Funeral of Dr. Knox, 1858, in *Knox Memorial.* Art in *Sprague's Annals* on Rev. Dr. John Shureman.

REV. JOHN LUDLOW, D.D.

John Ludlow was born at Acquackanonck, N. J., in 1793, was graduated from Union College in 1814, and was subsequently a tutor in that College for one year. He meanwhile studied Theology with Rev. Andrew Yates, and afterwards at New Brunswick: was licensed by the Classis of New Brunswick in 1817, and was immediately called to be pastor of the Church in New Brunswick. Having served as pastor two years, he was, in 1819, appointed Professor of Biblical Literature and Ecclesiastical History. He resigned in 1823, and became pastor of the Church in Albany, where he continued till 1834, when he became Provost of the University of Pennsylvania. In 1852 he was elected Professor of Ecclesiastical History and Church Government, and he continued in it until his death in 1857. During that time he was also Professor of Metaphysics and Philosophy of the Human Mind in Rutgers College. He was elected a Trustee of Rutgers College in 1819. He received the degree of D.D. from Union College, and of LL. D. from Rutgers College in 1851.

[From *Corwin's Manual.*]

His most striking characteristic was *strength*. His person was strong. His frame, large, firmly knit and commanding, rose before you like a column on which no ordinary weight of public burden might be safely laid. His countenance was strong. The lines of thought and decision were deeply traced, his eye clear and almost stern, and the whole expression so settled and firm, even in his fresh years, that many were surprised when his age was announced at his death, because they could not remember him ever but as a dignified, ripe man.

His voice was strong. With difficulty he restrained it from what in another would have been vociferousness; but when his earnest soul burst through such caution, its tones thundered through the largest edi-

fice, commanding the most distant hearer, and often overpowering those who sat nearer to the pulpit. No one who looked upon him and heard his Boanergic eloquence, doubted his strength.

His intellect was strong. Culture and convictions of taste smoothed some of his ruggedness, and his living heart pleaded through his massive sentences, yet neither fancy nor grace was largely found in his qualities. But his grasp was vigorous, his logic direct and determined, crushing the superficial semblancy of sophistry or art; and his analysis was more like a sledge-hammer wielded by an arm such as his own, dashing the material apart, than the keen dissection of a subtle wit. He was impatient of all between him and the truth, but the truth, when he reached it, as he did quickly, he held fast to with a muscle no human hand could take it from.

His will was strong. The prompt energy of his convictions and the humility with which he obeyed well-ascertained principles made him determined, because he was sure. He rarely undertook a measure in which he consented to fail; and if he did fail, it was not until he had exhausted all his forces.

His affections were strong. If those who looked on his muscular frame and hard features, or heard his stentorian voice, or were beaten down by his unadorned argument, or strove in vain against his inflexible purpose thought him to be in temper harsh and in spirit unkindly, they knew him not. To his friends, to all who approached him in social life or sought his counsel or sympathy, he was gentle, and kind, and considerate. The people to whom he ministered in his several charges, or in occasional services, found a well of sympathy in his heart for all their troubles and anxieties. The young students never left him after a personal interview for advice, or even rebuke, without a sentiment of filial gratitude and esteem; while in his family, as a host, as a father, as a husband, his memory is one of unmixed love and tenderness, and most watchful delicacy.

When such a man came under genuine religious influences, it is not surprising that he should be strong in faith. He owned no authority in doctrine or morals, but the Word of God, and to that he bowed with unhesitating reverence and a child-like simplicity. No man could shrink more than he did from mingling his own prejudices or speculations with the pure wisdom from on high; but that which he received on the Divine testimony, he frankly professed, earnestly taught, and fearlessly adhered to. His doctrinal views on the atonement were very clear and decided; his practical apprehension as firm and cheerful. He spoke rarely of his inner experience, and then with unfeigned humility and thankfulness for the grace which was given him. His theology was very grave, resembling nearly that of the most evangelical Reformers and the fathers of our Reformed Churches.

So, also, was he strong in the virtue which is the fruit of faith. He loved his Master, his Master's cross, his Master's example and his Mas-

ter's will. Therefore, for his Master's sake did he love all men, especially the household of faith. His truthfulness was remarkable. He was honest as the day, and as generous as he was honest. He chose ever the most liberal policy, and inclined to the most charitable judgment. Hence fidelity in his duties and friendship was a most distinguishing trait of his life in all his relations. Practically wise, and of unusual foresight in calculating contingencies, he was one of the best of counselors, though sometimes failing through his unwillingness to think evil of men. His life was pure, grave, calm, consistent industrious and kind. He was vigorous when controversy was demanded, and resolute in urging sound policy, despite of opposing minds; and he could not, therefore, avoid some rude shocks and sharp assaults.—See *Commemorative Sermons by Drs. W. J. R. Taylor, J. N. Wyckoff and G. W. Bethune. Evan. Quarterly*, ii: 117. *Also Ser. at his Install.* 1823, *by Dr. A. Yates.*

Publications: Address at his Inauguration as Provost of University Pa. 1884.—Address before the Albany Female Academy. 1834.

REV. ALEXANDER McCLELLAND, D.D.

By Rev. T. W. Chambers, D.D.

Alexander McClelland, was the second Professor of Biblical Literature and Oriental Languages. His early years were spent in northern New York, and he was graduated at Union College, Schenectady, in 1809. He studied Theology at first in Weston, Pennsylvania, with the Rev. John Anderson, D.D., to whose memory he paid a handsome tribute, to be found in Sprague's Annals of the American Pulpit, vol. ix. Afterwards he became a student of the great scholar and divine, John M. Mason, D.D. In 1815 he was licensed to preach by the Associate R. Presbytery in New York, and in the course of the same year he was installed pastor of the Rutgers Street Presbyterian Church. Here he remained for seven years, when he was invited by his old instructor, Dr. Mason, who was now President of Dickenson College, to accompany him to Carlisle, Pa., and become Professor of Metaphysics, Logic and Rhetoric. He accepted the position and retained it five years, to the entire satisfaction of all concerned. In 1829 he resigned it, and became Professor of Languages in Rutgers College, New Brunswick, N. J. After three years of efficient service, he was chosen by the General Synod of the Ref. Prot. Dutch Church to be Professor of Bib. Lit. and Oriental Langs. in their Theological Seminary. This he accepted with pleasure and discharged its duties until the year 1851, when he resigned it, and crossed the ocean to recruit his health, which had become somewhat impaired by overwork. After his return he lived quietly at New Brunswick, often and sorely tried by disease, until the year 1864, when (Dec. 19) he entered into rest.

As a preacher Dr. McClelland had a very high reputation. In Rutgers street he followed the able and eloquent Milledoler without suffering injurious comparisons, and very soon came to be ranked among the fore-

most pulpit orators of his day. He preached the old Gospel, but with ever new freshness and force, and with an incisiveness, point and power of illustration peculiar to himself. He was a careful student of language and knew how to use it for the best ends. Much was due to the brilliancy of his flashing eye, the manifold resources of his sonorous voice, and the naturalness and energy of his whole action in the pulpit. According to the custom of that period, his discourses were committed to memory, but this was done so perfectly that there was no conscious labor in recalling them, and they were uttered with as much freedom and fluency as if born of the moment. He illustrated perfectly the *ars celare artem*. He was, clear, connected and thorough in his treatment of a subject, sparing no pains in the effort to master its whole contents, and then to arrange and present it in the most suitable way. He was an adept in statement, having an almost instinctive faculty of putting the right word in the right place. Often his utterances were as pregnant as those of Bacon in his Essays, and yet by no means obscure. A single sentence condensed a lengthened argument into a few words. His extensive reading furnished him with a range of illustration, not often equaled in breadth and appropriateness, and his fine imagination gave him a singular power of reproducing the past and the remote for the present impression of his hearers. His topics were varied, but whatever the theme the arrangement was lucid, the argument logical, the style clear as crystal, and the main point kept steadily in view, while at times there would come a burst of eloquence that carried the whole audience captive. In prayer he often greatly excelled. He was thoroughly reverential and devout, He seemed lifted above the house made with hands, and insensible to all things save the spiritual wants of himself and his people. His language was simple and unstudied, but appropriate, and his matter rich and comprehensive. There was no eloquence, no attempt at display, but a devoutness of tone and manner, a tenderness, an earnestness, a spirituality which left nothing to desire. He who was a commanding speaker before men, became a little child before God.

As Professor at Dickinson College, Dr. McClelland abundantly justified the acumen of Dr. Mason in securing his appointment. The field was wide but he filled it well. In that day Kant was hardly known on this side of the Atlantic, and the Scottish Philosophy was dominant. And this was taught with great precision and force, more, however, I think, as a mental discipline than as a final philosophy. In connection with the text-book there was given a series of written lectures which seemed to their hearers to combine every excellence of matter, style and delivery. Their fame became so great that cultivated people, residing in the town or being occasional visitors, sought the privilege of attending, and what is usually considered the dryest of studies came to be the most attractive. Many learned to say with Comus:

> How charming is Divine Philosophy;
> Not harsh and crabbed as dull fools suppose
> But musical as is Apollo's lute.

The young men, however found their training in the class-room severe and uncompromising. Their teacher required close study and thorough preparation, and it was not easy to deceive or elude him. His business was not simply to impart information, but to see that it was received, appropriated and incorporated with the student's own mental stores. The lesson or subject, whatever it was, must be mastered, and the pupil be able to give its substance in his own words, in due order and without hesitation. Thoroughness was insisted upon at all costs and hazards. And not a few then and there first learned what real study means, first acquired the art of close consecutive thinking, first obtained the discipline which makes further acquisitions possible and useful. Dr. McC. had able colleagues in the faculty, but no one of them so impressed himself upon the collegians as he did. Many of the same qualities were shown by him when he held the chair of Greek and Latin in Rutgers College. Every recitation was an intellectual stimulant. Nothing perfunctory or superficial was allowed. In each case the student was made to touch bottom. Attempts at evasion or obvious lack of study were met by a storm of invective or by a stroke of sarcasm that cut to the bone. The process was not a pleasant one, and sometimes the careful as well as the careless were smitten as if with a rod. But on the whole the results justified the teacher. Unfortunately the stage of classical study at that period was so little advanced that there was small opportunity of rising from philology to literary criticism. Occasional prelections only showed what might have been done had the classes enjoyed a longer or more thorough preparation.

But in the exegetical chair of the Seminary the Professor's gift of teaching was most largely and effectively exercised. The classes not being large, the personal dealing with each member was direct and constant. The result was that no man left the Institution without being well grounded in the elements of Hebrew. Not so much could be done in Greek, because, as Dr. McClelland often complained, the College instruction in this language had been so generally inadequate and careless, and deficiences could not well be made up after entering the Seminary. In exegesis the Professor displayed very great ability. He entered upon the work in the maturity of his powers, after long and varied exercise in collateral studies. Exceedingly well read in the Greek and Latin classics, he came to the sacred books with a holy ardor and enthusiasm, rejoicing that the remainder of his life was to be spent in the investigation of the Living Oracles. He was in profound sympathy with their claims and objects. His faith in the Bible never wavered for even an instant, and he could conceive no greater gratification than that of ascertaining the precise mind of the Spirit. His reverence for the Word was profound and constant, and was very manifest when he was called to read it in public. He did this with great effect in an elocutionary point of view, using tone and emphasis to bring out the full and exact meaning, but always in such a manner as to show that he felt that he was

handling the Oracles of the Living God. His exegetical lectures were all instructive and stimulating, but never more so than when commenting upon the profound reasonings of the Apostle to the Gentiles or the soaring eloquence of the evangelical prophet. His own genius was kindled by contact with these great masters of speech, and it was impossible that the glow should not communicate itself to those who sat under his instruction. Such prelections were a grateful relief to the "dull grind," as it is called, of etymology and syntax. For he took with him into the Seminary the same inexorable severity which he had been accustomed to use in the College. The students were older indeed and were present of their own choice, yet still not a few of them considered Hebrew roots the dryest of all things, and studied them only as an unpleasant necessity. It was requisite, therefore, that some outside influence should be added. It was added, and often unsparingly. The consequences are seen in the ministry of the Dutch Church of to-day, for the example of Dr. McClelland (without his tartness) was followed by his successors in the same chair, and honest, faithful work has characterized it for more than one generation.

Dr. McClelland left little behind him in the way of print—only one or two sermons and a brief Manual of Interpretation. His best memorial is the influence he exerted upon scores, hundreds of young men, teaching them how to make the most of themselves for God and their fellowmen, training them to habits of accuracy and intellectual honesty, and fitting them in turn to mould others after the same lofty pattern. In this point of view he will be perpetuated to the end of time. Each successive generation will produce some at least whose character may be traced back through various intermediate stages to the lessons given in the Biblical chair at New Brunswick. He had broken health and many infirmities to contend with through life, yet he accomplished a work such as it is given few men to do. Not a few of those who once squirmed under his lash never now recall his name without uttering a grateful benediction upon his memory.

See *Mag. R. D. C.* i: 310; ii: 19, 23, 45. *Sketch of Life prefixed to a vol. of his Sermons. Fourteen articles, "Reminiscenses of Dr. McClelland," by Dr. Chambers, in Christian Int., beginning Jan.* 11, 1872. *McClintock's Cyc. Fun. Ser. by Rev. Dr. Gordon. Publications:* Vindication of the Religious Spirit of the Age. 1820. (Also printed in Ebaugh's "*Heavenly Incense.*")—The Marriage Question. Doctrine of Incest. 1826. 2d ed. 1827. (This was also pub. in part, under pseudonym "Domesticus," in *Mag. R. D. C.* i: 310. Reviewed, *Mag. R. D. C.* ii: 19, 23, 45.)—Spiritual Renovation Connected with the Use of Means. In two parts. 1834.—Plea for a Standing Ministry, Ps. lxxiv: 9. (Printed also in Ebaugh's "*Heavenly Incense.*")—Manual of Sacred Interpretation. 18mo, pp. 168. 1842. Second ed. called Canon and Interpretation of Scripture. 18—. (See *Princeton Rev.* xxii. 333.)—A Volume of Sermons. Posthumous. 1867. (*Princeton Rev.* xxxix. 318.)

REV. JOSEPH F. BERG, D.D.

By Rev. D. D. Demarest, D.D.

Joseph F. Berg was the son of Rev. Christian Frederick Berg, of Denmark, and Hannah Tempest, his wife, of England, Moravian missionaries of Antigua, W. I. He was born at Grace Hill, on that island, June 3, 1812. When four years of age he was taken to the Moravian institution at Fulnic, in England, and remained there until 1825, when he was brought to the United States and placed in the Moravian school at Nazareth, Pa. At the age of 17 he was made teacher of chemistry in that institution. He, at the same time, pursued his theological studies and was licensed to preach the gospel at the age of 19. He, however, did not enter the ministry until Oct. 2d, 1835, when he was ordained and installed pastor of the Ger. Reformed Church, of Harrisburg, where he continued two years, when, after declining the Prof. of Greek and Latin in Mercersburg College, he accepted a call to the Race St. Ger. Ref. Church of Philadelphia, and served it as pastor for 15 years. During this period the controversy about the Mercersburg Theology sprang up and was warmly carried on in the Ger. Reformed Church, and he took an active part in it, and was, in fact, the leader of the opposition. Wearied with efforts which he made almost single handed, and which seemed to be unavailing, he sought for rest in the Ref. (Dutch) Church. The Second Church, of Philadelphia, which had for a long time maintained its corporate existence, only for the sake of caring for a fund of a few thousand dollars, was now resuscitated and taken charge of by Dr. Berg, and to it many of the Race St. people, who sympathised with their pastor, joined themselves. After having served this church nine years, he was, after the death of Prof. Van Vranken, elected to the Professorship of Didactic and Polemic Theology in 1861. He was also professor of the Evidences of Christianity, in Rutgers College, from 1862 to 1867.

Dr. Berg was remarkable not only for the early development and maturity of his powers, but for their versatility. He was able to turn readily from one class of studies to another, and with astonishing facility, obtained a fair knowledge of branches that were so opposite that it seemed impossible that the same man should master both. His memory was both retentive and ready. Large stores of knowledge on all subjects were always at his command, and his facility of expression was equal to that of acquisition, or to his power of retention. He taught chemistry and preached when a boy. He was elected Professor of Greek and Latin in early manhood. He was familiar with Hebrew. He could not only read French and German, but could converse with perfect ease in those languages, and, in fact, the latter was as much at his command as his native English. He told the writer that at one time he had taught Spanish. While pastor of the Race St. Church, he pursued a full regular course of medical studies, and received the degree of M.D. from the Jefferson Medical College.

As a preacher he was always serious, instructive, practical and thoroughly evangelical. It is said that when he was in his prime, and preached without manuscript to his own people, he was often very powerful, and rose to sublime heights of eloquence. He was very ready in debate, and while he did not court controversy for its own sake, he did not decline it, when he felt summoned to defend truth, or to expose error, either by the voice or pen.

When a notorious infidel from England, Geo. Barker, boldly challenged all the ministers in Philadelphia to meet him in a public discussion on the inspiration of the Scriptures, Dr. Berg was importuned by them to be their champion. And nobly did he succeed in silencing his antagonist and causing him to withdraw from the field. Dr. Berg was perfectly familiar with every part of the field of which his antagonist had any knowledge. He was able to meet him, and was more than a match for him at every turn. The victory was universally admitted to be with Dr. Berg. Wonderful to tell, Mr. Barker was, after his return to England, under the enlightening influences of the Spirit, using probably the argument of Dr. Berg, which had confounded him, converted of the truth of Christianity, made a profession of his faith, and expressed his determination to devote the remainder of his life to the preaching of the truths which he had opposed. He stated this in a letter which he wrote to a gentleman in Philadelphia, which was published at the time.

Dr. B. was greatly interested in the study of Popery, which he regarded as the enemy of true Christianity, and a foe to civil and religious liberty. For several years he edited the Protestant Quarterly Review, in which are contained many articles of great value in the Romish Controversy. He was well read in the history of that Church, and felt that enlightenment on the subject was greatly needed in this country.

He must have succeeded admirably as a pastor, for he had winning ways with the people. His feelings were easily touched, and his sympathies went forth spontaneously to those who were in trouble. In ordinary intercourse he was most genial, the life of a company, abundant in anecdotes, which were always at his command.

He was a man of great capacity for work, facility in performing it, and endurance in continuing at it. His pen was always at work. He made books not a few. He wrote at one time for nearly a score of papers, periodicals, etc., and on all sorts of subjects, from the high themes of theology down to the details of farm life. He was impatient of reviewing, correcting, or rewriting. He finished his subject while at it, and passed on to something else, and it was a marvel to those who could not work satisfactorily in that way how well his work was done. As a theologian, he was able, sound and well-read. His students bear testimony to his fidelity and ability. He was among them as a companion.

His lectures were not seldom enlivened by some apt story told in a manner that caused laughter to resound through the Halls, which some would think hardly in accord with the severe dignity and solemn propriety becoming the lecture room of a Professor of Sacred Theology. After months of gradually declining health, he at last peacefully entered into his rest, on the 20th of July, 1871, and his body was, with the tears of his former parishioners, deposited in its last resting place in Laurel Hill Cemetery, Philadelphia, to await the resurrection of the redeemed of the Lord.—*See. Chr. Int.*

Publications. The Tree and its Fruits. 1837. Ancient Landmarks. 1838. Christian Landmarks, or Centenary of G. R. C. Phil. 1840. The House of God and the Family Altar. 1840. Lectures on Romanism. 1840. Several editions—The Confessional. 1841.—Papal Rome. 1841.—Series of Pamphlets, pub. anonymously, entitled "A Voice from Rome," "Rome's Policy towards the Bible," "The Pope and the Presbyterians." 1844; many thousands sold.—History of the Holy Robe of Treves.—18 . . .—Oral Controversy with a Catholic Priest. 1843.—The Old Paths; or, A Sketch of the Order and Disc. of the Ref. Ch. before the Reformation. 1845.—A Plea for the Divine Law against Murder. 1846.—Mysteries of the Inquisition, etc. 1846.—Reply to Archbishop Hughes on the Doctrines of Prots. 1850. (More than 150,000 copies sold.)—Exposé of the Jesuits. 18. . .—The Inquisition.—Church and State; or, Rome's Influence upon the Civil and Relig. Instit. of our Country. A Prize Essay. 1851.—Jehovah Nissi; or, Farewell Words to 1st G. R. Ch. Phil. 1852. Vindication of the Farewell Words. 1852.—The Bible vindicated against the Aspersions of Jos. Barker. 1854.—Translation of Dens' Moral Theology. 1842. 2d ed. 1856.—Prophecy and the Times; or, England and Armageddon. 1856.—The Stone and the Image; or, The Am. Republic, the Bane and Ruin of Despotism: an Exposition of the Fifth Kingdom of Daniel's Proph. 1856.—The Saint's Harp; or, Hymns and Spiritual Songs. 18. . .—Abaddon and Mahanaim; or, Demons and Guardian Angels. 1856.—Cause and Cure of Financial Distress. 1857.—The Olive Branch; a Conservative view of Slavery. 1857.—Loyalty: or, Christian Obligation. 1859.—Paganism, Popery and Christianity; or, The Blessings of an Open Bible.—The Second Advent of Christ not Pre-millennial. 1859.—The Evangelical Quarterly, 3 vols. 1860-2. (No. 4 of vol. 3 never pub.)—Valedictory Ser. before the Students of Rutgers College. 1862.—Hist. and Lit. of Heid. Catechism, and its Introduction into the Netherlands. A Translation of Von. Alpen. 1863. (This was also pub. in Evan. Quarterly.)—System of Didactic Theology. In MS.

Besides the above, he published books for children. Bobbie, the Schoolmaster.—Children's Stories: translations from Van Horne and the French.—Scripture Hist. of Idolatry.—a Series of Six Books for Children.—Winter Evenings at Home.—The Squirrel Hunt, etc., etc. Newspaper articles are omitted.

REV. ABRAHAM B. VAN ZANDT, D.D., L.L.D.

By Rev. John A. De Baun, D.D.

Professor Abraham B. Van Zandt, D.D., L.L.D., was born in Albany Co., N. Y., in 1816. His parents were of the old Holland stock who so early made that region a strong-hold of civilization and evangelical piety. He was one of a numerous family of children, and because in straitened circumstances, was early apprenticed to a mechanical trade. In the mean time, however, an older brother, Benjamin, had managed by industry, frugality, and consecrated determination, to secure for himself a collegiate and theological education, and seeing the same spirit and the same desire for the work of the ministry in this younger brother, together with the promise of special talent, he encouraged and helped him to follow in the same course. So it came that Abraham was graduated from Union College in 1840, and from Princeton Theological Seminary in 1842. In that same year he was ordained pastor of the Church of Matteawan, N. Y., by the Presbytery of North River.

Here he began immediately to prosecute his work with such marked ability that the attention of other churches was awakened, and the Reformed Church of Newburgh gladly secured his services that same year. With this church he remained six years, laboring with great zeal and fidelity, and becoming known far and wide as an eloquent preacher, and a student of scholarly attainments. In 1848 he was called to the pastorate of the Presbyterian Church in Petersburgh, Va., where his reputation grew apace, and where he formed personal and social attachments which were ever most dear to him and his family, and were maintained to the end of his life. But then and ever his heart and his efforts were first and fully for Christ and His Church; and he was constantly seeking to do better and better service. That his abilities were appreciated there, is evident enough from the fact that when a series of lectures on the evidences of Christianity was delivered before the University of Virginia in 1850–1, by such men as Drs. Plumer, McGill, James W. Alexander, Hoge, Robert J. Breckenbridge, Stuart Robinson, and N. L. Rice, the young Petersburgh pastor was invited to give the second of the course. The topic assigned him was "The Necessity of a Revelation; and the condition of man without it;" and he acquitted himself so well that thenceforth he held an honored place among the foremost preachers and scholars of the Southern section of the church. The degree of Doctor of Divinity was conferred on him by Hampden Sidney College, in 1853.

The Central (Ninth St.) Church, New York City, had belonged to the Collegiate Church for about twenty years, when it was thought best to set it off by itself. But there was much anxiety as to its success, outside of the organization of the mother church. So Dr. Van Zandt was persuaded to come and do what he could for the enterprise. He

assumed the pastorate of this church in 1856, and faithfully did his best for three years, when it became evident that it was best to abandon the effort. He was then called to the large and important church of Montgomery, N. Y., in whose pastorate he continued until 1872, when he was elected by General Synod to the Professorship of Didactic and Polemic Theology in the Seminary at New Brunswick. This Professorship he held until the year of his death, 1881. In 1873 he received the degree of Doctor of Laws from the College of New Jersey.

Dr. Van Zandt was a student. He had the power of concentration, and the endurance which enabled him to work intensely at his desk, day after day, all day long and far into the night. He carefully elaborated his sermons when a pastor, and his lectures when a Professor, giving great attention to analysis and style, but especially giving heed to comprehensiveness and precision in statements and definitions. Nothing of his work satisfied him until he had given it keenest cross-questioning review, and felt fully prepared to defend every side of it, and to press every point. He had intense love for old-fashioned orthodoxy according to the Standards of his church, and something like scorn for anything approaching boneless broad-churchliness.

In his pastoral work he laid great stress upon the "faithful instruction of the children and youth," attending personally and regularly to catechetical exercises in the several quarters of his congregation, up to the end of his ministry.

As a preacher, after his careful preparation, he had a fiery impetuousness of delivery which not only always commanded attention, but which often thrilled his audience with something of his own vehemence. Yet his preaching was not to be characterized as emotional. It was clear, sound, solid reasoning, which left both understanding and conviction of the truth, and many of the common people who sat under his ministry long years ago still formulate their expressions of doctrine and duty in almost the very words he gave them from his pulpit.

The same characteristics followed him in ecclesiastical debates, and into the professorial chair. Indeed, they were part of his natural disposition. He was a clear thinker, and he had quick passions and an indomitable will. These together made him an orator in that better sense which includes permanent results, as well as immediate impressions.

For the rest, he was—as such a good man would be likely to be—a grand lover, and, but for the grace of God, a good hater—a positive man, born to lead somewhere. It was to his blessedness, and to the great good of the Church of Christ, that Divine grace early came into his heart to rule, restrain and consecrate.

In his class-room he was clear, strong, logical, positive and comprehensive in his definitions of doctrines, and his sustaining arguments. He made much of the Covenant of Grace as a central truth, and while

always fair in his treatment of divergent systems, he taught an Augustinian Theology, not as if he believed it, but because he knew and loved it.

Besides many elaborate sermons, essays, and reviews, he left behind him a completed and carefully written out series of Lectures on Didactic Theology, and a Commentary on the Constitution of the Reformed Church, which last had been the occupation of his later leisure hours.

His last illness was long, lingering and exceedingly distressing, but borne with unwavering patience and resignation, until in July, 1881, he entered into rest. His flesh rests in hope among the buried of the people whom he loved so well, at Montgomery.—*See Chr. Intell.* Also, In Memoriam, A. B. Van Zandt, Catskill, 1881.

Publications: Oration, July 4, 1840. Union Village, Washington Co., N. Y. pp. 19.—Oration, Odd Fellows' Celebration, July 4, 1843. Newburgh, N. Y.—Review of "Report of American Bible Society" for 1849. Art. in *Southern Presb. Rev.* for July, 1850.—"God's Voice to the Nation." Sermon occasioned by the Death of President Z. Taylor. Petersburgh, Va., 1850. pp. 20.—"The Voice of Years." Sermon occasioned by the Death of Henry Clay. Petersburgh, Va., 1852. pp. 20.—Report to the Synod of Virginia on Parochial School Education. Phil. Presbyt. Board of Education, 1855.—"The Romish Controversy." Sermon before the Synod of Virginia, at Alexandria, Va., 1855. pp. 30.—"True Greatness." Sermon occasioned by the Death of Archibald Alexander, D.D. Petersburgh, Va., 1852. pp. 22.—"The Necessity of Revelation, and the Condition of Man without it." Lectures on the Evidences at the University of Virginia, 1853.—"The Claims of Virginia upon her Educated Sons." Address before the Literary Society of Hampden Sidney College, Va., 1855.—"The Ministerial Office: its Nature and Limitations." Installation Sermon, New York, 1856. pp. 32.—Anniversary Address at Rockland County Female Institute, 1857.—"The Law and Measure of Missionary Effort." Sermon before Young Men's City Missionary Society, New York, May, 1856.—"The Willing Mind." Sermon, Central Ref. Dutch Church, New York, June, 1859.—"The Elect Lady." Memoir of Mrs. Susan C. Bott. Presb. Board of Publication, 12mo.—"The Rightful Name of the Ref. Prot. Dutch Church." A Review of the Report of Committee proposing a Change. 1867. pp. 32.—"The Power of the Classis to Dissolve the Pastoral Relation." An Argument before the Particular Synod of New York. 1871.—Address before the Gen. Assembly of the Presbyterian Church in America. Richmond, Va., 1872.—Inaugural Address at Installation as Prof. of Didactic and Polemic Theology. New Brunswick, Sept. 24, 1872.—Reminiscences of Dr. Thos. De Witt. *Memorial.*—"The Impeccability of Christ." Art. in the *Southern Presbyterian Rev.* for Jan., 1877.—Newspaper articles in *Watchman and Observer*, Richmond, and *Christian Intelligencer*. Sermons in the *National Preacher*. Questions in Theology, 1878.

REV. PETER STUDDIFORD.

From Corwin's Manual.

Mr. Studdiford was born in New York city in 1763, and was graduated from Columbia College in 1786. He studied theology with Livingston, and was licensed by the Christian Synod in 1787. He was pastor of the united Churches of Readington and Bedminster from 1787 to 1800, and of Readington alone from 1800 to 1826, in which year he died. He was made a Trustee of Queens College in 1788. On the death of Prof. Van Harlingen he was made temporary Professor of Hebrew, to serve until the close of the Seminary year.

Possessing large views of Divine truth, and a rich store of various knowledge, he was ready, instructive, and forcible in his preaching. He loved his work, and shrank not from effort in its performance. He was a faithful and affectionate pastor, a patriotic citizen, and a humble, devout, and liberal-minded Christian. He excelled as an extemporaneous preacher, transcending himself when suddenly called on to take the place of some absentee. These efforts had all of the finish and more than the force of an elaborate preparation. *Mag. R. D. C.*, i: 328.

Publication: Funeral Sermon of Rev. Dr. Jacob R. Hardenbergh, 1790.

REV. JOHN S. MABON.

By Rev. W. V. V. Mabon, D.D.

In Dr. Sprague's "Annals of the American Reformed Dutch Pulpit," page 184—191, there are three sketches of Rev. John S. Mabon.

They are so full and graphic, consisting as they do of an autobiographic digest, and also of the finely drawn lines of his pupil, Dr. Zabriskie, as to require in this place little more than a few corrections and explanations.

He was born in Scotland, in the parish of Bowden, Roxbury County, on the 20th of January, 1780. The date in "The Annals" of Dr. Sprague is here corrected from his own papers left at his decease.

The interest of the sketch of Dr. Sprague is found in the many details of his personal career. A notice in this place is proper, because he was employed by the Board of Superintendents to fill the chair of Dr. Schureman for a year in the Theological Seminary, and for the reason that he is described in "The Annals" as one of the "notables of the Dutch clergy as well as from his own intrinsic character and position, as from the part he bore in training others for the sacred office. With the exception of the Professors of the College and Seminary at New Brunswick, probably no one man had a larger share in educating the present generation of Dutch Reformed Ministers."

The fact is, that for ten years *he was the College*. From 1810 to 1812, Dr. Livingston's relation to the College as its President, was supported by his salary as Professor of Theology.

All of the College which existed at the time was the Grammar School, which was solely under the instruction of my father, who, without assistant, taught the Classics, Mathematics, and English Literature. In "The Annals" it is said that Mr. Mabon came with Dr. Livingston from Flatbush and immediately assumed the charge of the school, the hours of Dr. Livingston's lectures being adapted to the convenience of the Rector. "In July, 1816, he was married to Harriet, daughter of the Rev. Nicholas Van Vranken, and in October following embarked for Europe to purchase for himself a library."

"In the Spring of 1818, he accepted an invitation from the Trustees of Queens College to take charge of the Grammar School at New Brunswick," where he labored until 1825, without an assistant, giving all the instruction received by those who were preparing for the Seminary, and superintending the studies of many of them in his own family during the evening hours.

With his untiring zeal, his health frequently broke down, forcing him to recuperate from time to time by travel, at the cost not only of his purse but of his position.

The record of the Synod shows that the services rendered by him and by Dr. Cannon as temporary Professors in Dr. Schureman's vacant chair, were, at a cost to the church less than a quarter of their value, and the service was rendered while doing full tale of duty to the grammar school.

After leaving New Brunswick, his great reputation as a teacher accompanied him wherever he went, gathering about him young men who were having the ministry in view, not a few of whom had the benefit of his generosity toward the impecunious.

He was a warm friend as well as a zealous, self-forgetting and able educator. His connection with both Rutgers and Union Colleges needs no other explanation than his ardent attachment to John H. Livingston and Eliphalet Nott, in co-operating with both of whom he spent the best years of his life.

While in Europe he made the acquaintance of scientific men, among others of Sir David Brewster. He wrote a Greek and also a Hebrew Grammar of much value, never given to the press. When he taught the Classics it was usually without books, with a perfect memory of their contents. He loved all departments of learning, and was a chivalrous worshiper at the shrine of wisdom, traveling from place to place in search of her, like the ancients.

He was a practical navigator, surveyor, teacher, preacher; loved adventure, was generous in the extreme to the deserving who were in need, and identified himself so fully with the institutions of the Church he adopted that he gave his all to her welfare, his health, his fortune, his children, and his life, so that long before the age of sixty he had become an old man.

He received much of the usual compensation of such a life in the

grateful affection of pupils, who were to be met in almost every town where our Church is established.

His parents, George Mabon and Margaret Tillie, were remarkable for their godly living, their love of Christian ordinances and knowledge of Christian doctrine.

On his mother's side there were several ministers in the family connection. The earliest years of their son were marked by the effects of the preached word impressing the power of the world to come upon him while yet a child. He lived to cherish these parents in their old age, while they left to him as their most valuable legacy, the assurance obtained by them from Heaven in prayer, in the night watches, that his children and his children's children would, in life and death, be the Lord's.

He died April 27th, 1849. His widow deceased May 6th, 1875. Three children survive, George, Harriet Anna and William Van Vranken Mabon.

REV. GEORGE W. BETHUNE, D.D.

George W. Bethune, the son of Divie Bethune and his wife Joanna Graham, was born in the city of New York, March 18, 1805. He was graduated from Dickinson College in 1823, and from Princeton Theological Seminary in 1826. He spent a year in missionary work at Savannah, Ga., but the whole of his life as a pastor was spent in the Reformed Church, in the Churches successively of Rhinebeck, N. Y.; Utica, N. Y.; Philadelphia (1st and 3d); Brooklyn Heights, and Twenty-first Street, New York City. He died at Florence, Italy, on Sunday, April 27th, 1862, after having preached in the morning from Mat. ix: 2.

While Dr. Bethune was entirely free from bigotry, and loved all who loved his Savior, he yet had a special affection for, and was intensely loyal to the Reformed Dutch Church. He made what he considered its distinguishing excellencies the subject of a sermon delivered at the installation of Rev. Dr. Gosman in Philadelphia. He did good service to the Seminary in connection with the building of the Peter Hertzog Theological Hall. The students who enjoyed his instructions in pulpit elocution valued them highly, and the valuable contributions of books from his library made by Mrs. Bethune, in accordance with his desire expressed in his will, brings him constantly to thankful remembrance. He has also left a valuable legacy to the Church in his Lectures on the Heidelberg Catechism, New York, 1864.

Dr. B. was a man of large attainments in the classical authors and in all departments of literature, and an orator in the pulpit and speaker on the platform of national reputation. For an admirable portraiture of his life and character, we refer the reader to the work of his colleague and devoted friend, Rev. Abraham R. Van Nest, D.D., entitled: Memoir of Rev. George W. Bethune, D.D., New York, 1867. A complete list of his publications may be found in Corwin's Manual, 3d edition, p. 180.

Note 49. Page 144.

Regulations Respecting Studies.

The Synod of Dort enacted that those who had not regularly studied should not be examined by any classis for licensure without permission of [Particular] Synod. (*Art.* 8 of *Constitution*, 1619.) The American Synod took the following action soon after the appointment of their first Professors:

It was proposed that the Rev. Body, for the advancement of youth to the Sacred Ministry, frame and establish a more specific regulation upon the subject:

First, in relation to preparatory studies, that the Professor, Lector, or any of the brethren, who, in accordance with the decrees of Synod, impart instruction in theological studies, shall receive no students of Sacred Theology unless they show by the exhibition of suitable Diplomata, that they have received from some college the degree of Bachelor of Arts, or otherwise that they have undergone a suitable examination by the committee whom this Rev. Body will please to appoint in those languages, arts, and sciences which are ordinarily required in the American colleges for the procuring of said degree, and that they have afforded satisfaction in relation to their knowledge of said studies, and have received an appropriate certificate to that effect.

Secondly, that the students, having been admitted, upon such certificates relative to their attainments in said languages, arts, and sciences, to the study of Sacred Theology, shall be required to exercise themselves in this sacred science, and what further pertains thereto, under the oversight of said gentlemen; this Synod, at the same time, reserving the right in particular cases, upon application made to them *pro re nata*, to suit the case.

Wherefore, after deliberation had, this proposal was converted into a Synodical decree and made a standing rule, for carrying which into effect, it is therefore decreed, that each of the Classes shall annually nominate two or more of their members a committee upon this subject; and that when any youth desire to undergo said examination, they shall present themselves to the gentlemen composing the committee, who, at a time and place appointed by themselves for the purpose, shall conduct the examination, and when they judge the young men qualified, shall provide them with a suitable certificate, which certificate shall be regarded as sufficient for such young men, in order to commence their theological studies. (*Oct.* 1788; *Art.* xiv.)

It was proposed that, in future, instead of conforming to the rule previously established on this subject, the students who desire to present themselves in order to enter upon the study of Sacred Theology, shall be first examined by a committee from this Synod in the studies which are usually taught in the academies, and if they are thought competent, be provided with a testimonial to that effect. The Professor and Lector,

with the Deputati Synodi, or any three of them, are appointed a standing committee for the purpose. (*Oct.* 1790; *Art.* xii.)

The regulation upon this subject of October, 1790, being found inconvenient in practice, the Rev. Body ordain, that henceforth a diploma from some college, or certificate signed by some Principal of an approved and well-known academy, shall, upon presentation thereof, be sufficient to secure to such students admittance to the study of theology. (*Oct.* 1791; *Art.* xvi.)

The First Constitution enacted in America required students to study at least two years with a Theological Professor or Lector; (*Explanatory Art.*, 23, 1792.) and that all regulations respecting any further term of study, or any particular dispensation from studies, which peculiar circumstances might render necessary, should be determined by the General Synod alone. (1792, Art. 23.) The Revised Constitution of 1833 says: That the General Synod shall have original cognizance of all matters relating to the Theological School [or Schools,] the appointment of Professors and their Course of Instruction, the appointment of Superintendents of said School [or Schools,] and the regulations thereof. The Revision of 1874 repeats this language.

In 1807, when the Covenant was made between the Trustees of Queens College and the General Synod, it was agreed, "That a Permanent Board shall be appointed by the Synod to superintend the Theological Institution, to assist the Professor in arranging the Course of Instruction, to attend the examinations of the students in theology, previous to their examination for licensure before Classis, to be known by the style of "*The Superintendents of the Theological Institution in Queens College*," and to be recognized as such by the Trustees of said College. (*Mints. Gen. Syn.* 1812, 365.) In 1812, the Seminary having been removed to New Brunswick, the following PLAN of the School was adopted. This was modified from time to time, (e. g. Extra Session of Syn., 1813, p. 36; 1816, p. 31; 1819, pp. 40, 41; 1820, p. 69; 1822, p. 63; 1823, p. 54; 1824, p. 56, and Sept. 1825, pp. 17, 26), and recast in 1828. (*Mints. Gen. Syn.*, 1828, *pp.* 139-143). It has remained substantially the same from that time, except that in 1841 it was elaborated in reference to the Course of Instruction in the Department of Didactic Theology, and in 1884, a new Curriculum of Studies was adopted. The whole Plan needs now to be carefully re-written on the present basis of the Seminary, entirely independent as it is of the College, possessing five Professorships and a splendid Library. The duties of the Hertzog Hall Committee and of the Librarian should be included in the Plan, which should not be adopted without a couple of years of careful study by the whole Church.

PLAN OF THE THEOLOGICAL SCHOOL.

1812. 1828.

ARTICLE I.—*Of General Synod.*

1. All the authority of the Reformed (Dutch) Church, is vested in the General Synod, as the last resort. This Synod shall have paramount authority over the Theological School, its officers, laws and instructions. (1812; *re-enacted* 1828.)

2. The General Synod shall appoint a Board of Superintendents, consisting of nine persons, all of whom shall be members of the Dutch Church, to be chosen in the following manner, viz.: from the Particular Synod of Albany, three ministers; from the Particular Synod of New York, three ministers; and from the Trustees of Queens College, three ministers. This Board of Superintendents shall be chosen by ballot at every triennial meeting of General Synod. (1807; 1812; *many changes since.*)*

2. [*As amended.*] The General Synod shall appoint a Board of Superintendents, consisting of one member from each Classis of the Particular Synods of Albany, New York and New Brunswick, and these respective Classes themselves shall have the right to nominate to General Synod the representatives to which they are entitled in the Board, for the confirmation and appointment by Synod. (1834, p. 302.) The members shall serve for three years. Those now chosen shall arrange themselves by lot into three classes; the first to serve for one year, the second for two years, the third for three years; and the Board shall report annually what seats become vacant each year. (1841. p. 518.)†

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* In 1824 the first change was made in reference to the appointment of the Board of Superintendents. Henceforth two from each Classis were to be appointed, to constitute this Board, except from the Classis of New York, which was to have four members—all to be appointed by the Synod. In 1834, the Classes were permitted to nominate, and Synod confirmed them. In 1838 the plan was again changed limiting the number to one from each Classis, and only one-third of that number were to be elected each year, to prevent an entire change at once in the Board. The next year, however, Synod resumed its right of appointing the whole Board itself; but in 1841 the plan of 1838 was again adopted. In 1848, at an extra session of Synod, the plan was entirely changed, so that eight should constitute the Board, an equal number to come from each Particular Synod; but this action was rescinded the next June, and the former plan resumed.

In 1872 an important change was made in the constitution of the Board of Superintendents. It was made to consist of four ministers and four elders from each of the Particular Synods of New York, Albany, and New Brunswick, together with one delegate from the Particular Synod of Chicago. These were to be nominated by the Synods respectively, and confirmed by the General Synod. The normal term of service was to be four years, and the terms of service of one fourth of the

3. All the Professors of this Theological School shall be chosen by the General Synod; but in the recess of Synod, the Board of Superintendents may temporarily employ a person or persons, to perform the duties of a Professor. (1812; *re-enacted* 1828.)

4. The General Synod may alter, amend or abrogate any of the articles in the Plan of this School, provided such alterations do not contravene the mutual engagements of Synod and the Trustees of Queens [after 1825 Rutgers] College. (1812; *re-enacted*, 1828.)

ARTICLE II.—*Of the Board of Superintendents.*

1812.

1. The Board of Superintendents shall meet annually in the Professorial Hall at the time of the Commencement in Queens College‡ and any four members, when regularly convened, shall be a quorum for the transaction of business. (1812.)

1828.

1. The Board of Superintendents shall meet annually on the third Tuesday in May, of which meeting the Stated Clerk of the Board shall give notice, through the *Christian Intelligencer*, each year; and any six members, when regularly convened, shall be a quorum for the transaction of business.

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members were to expire each year. This change created dissatisfaction, and the restoration of the previously existing plan was immediately and strongly urged. The result was that in 1876 it was resolved that the Board should consist of one member from each Classis (excepting the Classes connected with the Particular Synod of Chicago,) to be nominated by the respective Classes, together with six elders to be appointed directly by the General Synod, the term of service to be three years. In 1877, when the Theological Department at Hope College was suspended, the rights of the Classes of the Particular Synod of Chicago to representation in the Board of Superintendents at New Brunswick were restored. (*Corwin's Manual*, 1879, 3d ed., page 108.)

† *Resolved*, That no person can be entitled to a seat in the Board of Superintendents who is not at the time being a member of the Classis for which he was elected. (1857, p. 214.)

Resolved, That the traveling expenses of the Superintendents of the Theological Seminary . . . . . be defrayed out of the contingent fund of General Synod, when required . . . . . (1836, p. 535.)

Resolved, That . . . . . the expenses of the Board of Superintendents be paid by their respective Classes. (1858, p. 342.)

‡ The time of meeting of the Board of Superintendents has frequently been changed, viz.:

On the last Tuesday in May; 1816, p. 31.

On the fourth Monday of May; 1819, p. 40.

On the Tuesday of the week preceding the annual meeting of the General Synod; 1822, p. 63.

On the first Tuesday of April; 1825, p. 26, etc., etc.

Frequently the time of meeting was regulated by the Commencement in the College. The present arrangement was made in 1855.

1812. 1828.

2. This Board shall open and close all their meetings with prayer, and shall cause one sermon at least to be preached either by their President, or some member appointed for that purpose. (1812; 1828.)

3. This Board shall choose a President and Secretary, keep minutes of all their transactions, and lay them with a summary account of the state of the school, before General Synod, at every stated meeting. (1812; 1828.)

The Stated Clerk of the Board shall be a permanent officer, *i. e.*, shall continue from year to year until he shall resign, or the Board, for sufficient cause, shall elect a successor. (1841, p. 450.)

That all future applications for admission be referred to the Professors. (1816, p. 31.)

That the admission of students into the Theological College, and into the school of Prof. Froeligh, be intrusted to the Professors and the Board of Superintendents, or a Committee of five, to be appointed by the Board. (1819, p. 41.)

4. The power of admitting students into the Theological School* is vested in the Board of Superintendents; and they are directed to appoint a committee in the neighborhood of New Brunswick to act on these subjects during the recess of the Board. (1824, p. 56; 1828.)

4. The Board shall superintend an annual examination of all the students, under the care of the Professors, to ascertain their talents and proficiency. (1812; 1828.)

5. The Board shall be competent to reprimand or remove immoral or incompetent students, to inspect the doctrines taught by Professors, and the general course of study, and to recommend to Synod such measures or changes as they may think advantageous to the school, and the general interests of the Dutch Church. (1812; 1828.)

6. The President is authorized to call a special meeting of the Board at the request of a Professor or Professors, or of any two members, at any time, provided four weeks previous notice be given. (1812; 1828.)

Resolved, That the Board of Superintendents be requested to adopt some plan by which the Professors of the Theological Seminary will make a yearly detailed report to the Board of Superintendents of every student in the Seminary; and that they be authorized to have blank reports prepared and printed for this purpose. (1858, p. 333.)

*As passed in 1824, there was added after the word, School,—" and of granting dismissions from the same," is vested, etc., etc.

1812. 1828.

Resolved, That the term of the Theological Seminary commence on the twentieth day of September, to continue until the third Tuesday of May, with an interval of eight or ten days at the Christmas Holidays.

Resolved, That the annual meeting of the Board of Superintendents be held on the third Tuesday of May. (1855, p. 20.)

ART. III. *Of the Professors.*

1. The number of the Professors in the School shall be determined by General Synod, and their duties shall be prescribed by Synod, or by the person or persons who may endow a Professorship, under the immediate direction of the Superintendents: *Provided always*, that the School be not considered as completely organized without three Professors, and that all of them be ordained ministers of the Reformed Church. (1812, 1828.)

2. The salaries of all the Professors hereafter appointed shall be fixed by a vote of General Synod. (1812, 1828.)

3. The Professors shall attend three lectures or recitations every week, and accompany them with prayer. (1812, 1828.)

4. Every Professor intending to resign, shall give six month's notice to the Board of Superintendents. (1812, 1828.)

5. They shall attend morning and evening prayers with their pupils, either separately or in conjunction with the Faculty and students of Rutgers College, and supply them with the preaching of the gospel, and the administration of the sacraments by themselves or by some church in New Brunswick. (1812.)

6. The Professors shall have the power of reprimanding or suspending from the School, disrespectful, immoral or incompetent students, during the recess of the Board of Superintendents, subject to the revision of the Board. (1823, p. 54, 1828.)

7. In respect to absences caused by sickness or pecuniary considerations, it is left to the Faculty to determine how long and for what cause a student may be absent, and yet resume his place in his class, subject to the revision of the Board. (1844, p. 291.)

8. The Synod will always feel gratified by enjoying the attendance of the Professors in the Theological Seminary at the sessions of Synod, whenever their profes-

1812.

1828.

sional duties will admit. (1837, p. 78. *Comp.* 1824, p, 55.)

9. The Professors shall be organized into a Faculty for the exercise of the powers vested in them by this Plan, and they are directed to hold monthly meetings and more frequently if they deem it necessary. The Professors shall preside quarterly in rotation, beginning with the senior Professor.* *Suggested*, (1828, p. 101, 129), *enacted*, (1835, p. 424).

ART. IV. *Of Students.*

1. Every student, upon admission to the Theological School, shall produce a certificate of his membership in some regular Protestant Church, and testimonials of his academic attainments, or submit to an examination upon academic studies. (1812.

1. Every student before his admission to the Theological School, shall produce a certificate of his membership in some regular Protestant Church, and a diploma from some literary college, or testimonials of such literary attainments as would entitle him to such diploma. He shall moreover submit to an examination by the Board, or such committee as they may appoint, of his piety, talents and such other qualifications as would give *reasonable* ground to hope that he is called of God to preach the gospel. (1820, p. 69, 1828.)

2. Every student in the Reformed Church shall, previous to his commencing the study of theology, make himself known as such to the Board of Superintendents, and shall be considered under the care of said Board. And every student of divinity, under whomsoever he may have studied, shall, previous to his examination by the Professor, apply for the said purpose to the Board of Superintendents, before he is examined and licensed. (1813, p. 36, 1828.)

The students shall exhibit to the Professors weekly, in rotation, one lecture or sermon on such subjects as the Professors shall appoint,

* In 1883 (page 324), the Synod adopted the following: That hereafter the oldest Professor in service in the Theological Seminary at New Brunswick be styled "Dean of the Seminary," and to him shall be entrusted the discipline of the Institution, according to such regulations as may be agreed upon by the Faculty.

1812. 1828.

and each one annually to the Superintendents, and write upon such subjects as the Professors may prescribe. (1812, 1828.)

Strict morality, piety, diligence in studies and attendance upon lectures, recitations and prayers are required, under pain of reproof or expulsion. (1812, 1828.)

Every student shall spend a portion of his time, morning and evening, in private devotion, and every Lord's day in public, social and private worship, with a particular reference to personal religion and growth in grace. (1812, 1828.)

Those students who are not able to defray the expenses of their education, shall be assisted as far as practicable from the funds devoted to that purpose. (1812, 1828.*)

ARTICLE 5.—*Of the Time and Course of Study.*

1. The time and course of study in this School shall not be less than three years. (1812, 1828.)

2. In each year there may be two vacations coresponding with those in Queens College, or otherwise as the Professors and Superintendents may determine, provided that the whole time of vacation in any year do not exceed three months. (1812.)

3. Every student shall be taught Natural, Didactic, Polemic, and Practical Theology; Biblical Criticism, Chronology, and Ecclesiastical History; the form and administration of Church Govern-

2. In each year there shall be three vacations, corresponding with those in Rutgers College, provided that the whole time of vacation in any year do not exceed three months. (1825, Sept., p. 26; 1828.)

The whole course of instruction shall consist of Natural, Didactic, Polemic, and Practical Theology; Biblical Literature, including Critica Sacra, Hermeneutica Sacra, Biblical Antiquities, Sacred Geography, and the Original Lan-

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* Before the Board of Education was created in 1828 the Board of Superintendents performed the duties now belonging to that Board. Hence we find the following as belonging to the Plan of the School before 1828.

That in order to prevent applications for aid on the part of those whose parents are able to support them, the Board of Superintendents be directed to appropriate no moneys to any student who has not a certificate from the Consistory of the Church to which he belongs, that his parents are unable or unwilling to support him; or that he has not sufficient means of support. (1819, p. 40.)

That the Board of Superintendents be authorized, if they shall deem it expedient, to demand from each of the students annually $30 for tuition. (1819, p. 41.)

That it be, and hereby is, enjoined on the Board of the Corporation of this Synod, to collect all moneys due from persons who have received or may receive aid from the Theological Funds, and who have connected, or may hereafter connect themselves with other denominations—within the time specified in the order of Synod. (1820, p. 69.)

1812.

ment, and Pastoral duties; and be able to read the Scriptures fluently in the original languages. (1812.)

1828.

guages; Ecclesiastical History, including Chronology, Church Government and Pastoral Theology. (1825, Sept., p. 17, 26; 1828.)

The studies of the first year, or Junior Class, shall be Critica Sacra, Biblical Antiquities, Sacred Geography, Composition, the Original Languages (1825, Sept., p. 18); the History of the Old Testament; and so much of Pastoral Theology as relates to the composition and delivery of sermons. (1828.)

The studies of the second year shall be Didactic and Polemic Theology, Hermeneutica Sacra, Ecclesiastical History, and the Original Languages continued. (1825, Sept., p. 18; 1828.)

The studies of the third year shall be Didactic and Polemic Theology, Pastoral Theology, Ecclesiastical History, Church Government, Hermeneutica Sacra, and the Original Languages. (1825, Sept., p. 18; 1828.)

A general revision of the former studies shall be required at the close of each year; and there shall be anniversary exercises, in which each member of the Senior Class shall bear a part, under the direction of the Professors. (1825, Sept., p. 18; 1828.)

In the course of instruction on Didactic and Polemic Theology, Mark's Medulla shall be used as a text-book. (1825, pp. 18, 26; 1828.)

3. Students, at the expiration of three years of regular study, shall be admitted to an examination, to be conducted by the Professors before the Board of Superintendents, and, as the case may require, be continued longer in the School or furnished with a certificate signed by the Professor, which shall admit them to an examination for licensure before their respective Classes. (1812, 1828.)

Elaboration of the Plan in Reference to Didactic Theology, in 1841.

1. While the present text-book (Mark's Medulla) shall be put into the hands of the students, and they shall be required habitually to refer to it on the subjects of the course, as they occur, it shall be chiefly used by the Professor as his guide in the order of his instruction. But the students shall not be required either to commit to memory or to recite the same in the lecture-room. A general syllabus, however, of the whole subject, in as condensed a form as its completeness will allow, embracing definitions and the *Classis argumentorum*, drawn from the text-book by the Professor, should be in the hands of every student and committed to memory carefully by the Junior Class, to be reviewed from time to time by all the Classes. (1841, Sept., pp. 19, 21.)

2. The Professor shall deliver original, full, connected, continuous and well-digested written lectures upon the branches of Theological Science, in the order prescribed in the present text-book used in the Institution, and embracing a special reference to the Canons and the other Standards of the Church, and all the modern controversies in theology. (1841, Sept., p. 19.)

3. It shall be the duty of the Didactic Professor to institute and prosecute a course of elementary instruction upon the subjects of theology with the first or Junior Class, regulated by the Standards of the Church, in such way as shall prepare them to enter upon the full study of the system of Didactic Theology in the second year of their course, during which year his lectures on Didactic Theology shall be delivered. And when the students shall arrive at the third or Senior year, the Professor shall meet them daily, and they shall receive, in addition to such other instruction as he may give them, his system of lectures on Polemic Theology, and shall be exercised by him in the writing of theses in divinity, as he shall from time to time assign them: *Provided*, always, that the Professor shall be careful to examine the students in such way as he shall judge most advisable, upon the substance of every lecture delivered by him. (1841, Sept., p. 19.)

4. It shall be the duty of the Professor to direct the attention of the students to the reading of such works, on the several subjects, as they occur in his lectures, as he may think calculated to give them full and correct information in relation to all the grand doctrines embraced in the system of theology, and he shall, from time to time, satisfy himself that these works are consulted by them. (1841, Sept., p. 19.)

5. It shall be the duty of the Professor to prepare a full and copious system of questions upon all the subjects of Didactic and Polemic Theology, which the students shall be obliged to answer in writing at their rooms, and at their leisure, and which shall form the basis of their examination before the Board of Superintendents. (1841, Sept., p. 19.)

CURRICULUM OF THE THEOLOGICAL SEMINARY, ADOPTED, 1884.

A. EXEGETICAL THEOLOGY.

I. *Old Testament* Chair.
Hebrew and Cognate Tongues.
Practical Exegesis.
II. *New Testament* Chair.
Hellenic Greek.
Practical Exegesis.

Palæography.
Canonics.
Textual Criticism.
Historic "
Hermeneutics.
Biblical Geography.
" Chronology.

To be treated by both [Chairs] according to such arrangements as they may make between themselves.

Successive portions of the Greek, and if *practicable*, the Hebrew Scriptures, to be assigned at each session, so that the whole shall be read through with care during the three years course.

Expository Lectures.

B. HISTORIC THEOLOGY.

I. The Kingdom of God under the Old Covenant.
1. Its Rise and Growth.
2. History of Cultus.
3. " " Life and Morals.
4. " " Doctrine: Biblical Theology of the Old Testament.

II. The Kingdom of God under the New Covenant.
1. Extension of Christianity.
2. History of Cultus and Government.
3. " " Life and Morals.
4. " " Doctrine: Biblical Theology of the New Testament.
5. " " Christian Literature.
6. " " Philosophy as related to the Church.

Expository Lectures.

C. DOCTRINAL THEOLOGY.

I. Dogma.
1. Outline of the System (Definitions, Proofs, &c.)
2. Standards of the Church: (Heidelberg Catechism; Belgic Confession; Canons of Dort.)
3. History of Christian Dogma: (Post Biblical.)
4. Encyclopædia and Methodology.

II. Apologetics.
1. Theism.
2. Comparative Religions.
3. Evidences of Christianity.
4. Contemporary Attacks.

III. Ethics.
1. Principles.
2. History.

IV. Lectures and Theses on Specific Themes.
Two Theses from each student every year to be discussed by the class.
Expository Lectures.

D. PRACTICAL THEOLOGY.

I. Nature and Grounds of the Christian Ministry.
The Call (outward and inward); Qualifications, Preparation, and Induction into Office.

II. Homiletics.
Practical Exercises in Plan, Composition, and Delivery of Sermons.

III. Catechetics.
Theory, History, Method, including Catechetical Classes, [the] Sunday School, and Pulpit Exposition.

IV. Liturgics.
Conduct of Worship; the History of the Development and Use of Liturgies; Hymnology; Feast-Days; Christian Art and Architecture as connected with Worship.

V. Ecclesiastics.
Administration of Discipline; Pastor as member of Consistory, Classis, Synods and Boards.

VI. Poimenics.
Marriages, Funerals, Visitation of the Sick, Inquirers, Prayer-meetings, Benevolence.

VII. Halieutics.
1. Missions in the Neighborhood, in the Domestic and Foreign Fields.
2. History—General and Denominational.
Expository Lectures.

RECOMMENDATIONS.

I. The use of some Latin Compend in Doctrinal Theology, such as *Marckii Medulla, or Amesii Theologia*, as tending to make the students familiar with scholastic Latin, as well as giving an exact Syllabus of Definitions and Proofs. The book and the manner of using it to be at the discretion of the Professor.

II. The requisition from the students of frequent written Theses, on given subjects, to be read and discussed by the class, not only in Doctrinal Theology, but in all other departments.

III. Occasional Lectures, by Pastors and others, on topics with which they are especially familiar.

IV. Instruction in Vocal Culture, with training by an expert.

V. Lectures on Physiology, Hygiene, and Sanitary arrangements in general. [This might be secured in union with Rutgers College.]

VI. The establishment of Fellowships—of about $500 or $600 yearly for two years, to be given to such students as at the end of the course shall show most proficiency, and shall desire opportunity for further study.

VII. The establishment of new Professorships, as soon as the means shall have been furnished—not only for Biblical Theology, but also for

Apologetics, Symbolics and Monumental Theology, including Egyptology and Assyriology.

PETER HERTZOG HALL.

In 1856-7, the Peter Hertzog Hall was built. The Faculty proposed a set of rules for the internal regulation of the Hall, which the Synod approved. (1857, p. 210.) Subsequently the Faculty requested the Synod to allow the Standing Committee to frame their own rules, and that in cases of difficulty reference be had to the Board of Superintendents. (1859, pp. 448-9.)

Resolved, That a Standing Committee on the Peter Hertzog Theological Hall be appointed, consisting of six persons, of whom the [then three] Theological Professors shall always be members; the other members shall serve during the pleasure of General Synod, one of whom shall be annually chosen by the Synod.

Resolved, That this Committee shall have the general charge of this property, to keep it in repair, and attend to such business matters as may be necessary for its proper preservation; and that this Committee shall report fully at each stated session of the General Synod.

Resolved, That this Committee are hereby authorized and requested to secure such additional funds as may be needed to accomplish the objects of the Institution.

Resolved, That the expenditures of the Peter Hertzog Theological Hall, by the Committee of this Synod having the same in charge, shall not in any case exceed the amount of funds actually collected. (1857, p. 215.)

Resolved, That the Standing Committee on the Peter Hertzog Theological Hall, appointed in 1857, and then authorized and directed to secure such additional funds as may be needed to accomplish the objects of the Theological Institution, shall be and hereby is continued under the following additional regulations:

1. The Standing Committee on the Peter Hertzog Theological Hall shall consist of ten members, one of whom shall be appointed by the Theological Faculty from their own number each year, and five of whom shall be laymen, to be elected by General Synod, to be divided into three classes, to hold office respectively one, two and three years.

2. This Committee shall be and hereby is empowered whenever in their opinion it becomes necessary, to appoint a financial agent or agents for the collection of funds for the endowment and support of the Seminary and the general advocacy of the interests of the Theological Seminary.

3. This Committee shall pay over the funds collected by them to the Board of Direction, except so much as is necessary for repairs upon the buildings and appurtenances from year to year.

4. This Committee shall hold quarterly, or, if necessary, more frequent

meetings at New Brunswick, during the term time, on such regular and fixed days as it may select.

5. This Committee shall be the Executive Committee of the Board of Superintendents as now constituted, shall report annually to said Board at its annual meeting for the examination of students, and shall be under the general direction of said Board.

6. This Committee shall hold a joint session together with the Board of Superintendents, at the annual meeting at New Brunswick for the full consideration of the temporal interests of the Theological School.

7. The Board of Superintendents shall report to the General Synod, at its annual sessions, the result of the action of the above Committee, under the above regulations. (1868, p. 478.)

Amendment to Regulation I. of 1868.

The Standing Committee shall consist of six members, one of whom shall be appointed by the Faculty, and five, &c., &c., &c. (1869, p. 645).

THE

CENTENNIAL CATALOGUE

OF THE

THEOLOGICAL SEMINARY

OF THE

REFORMED CHURCH IN AMERICA.

1784—1885.

PREFATORY NOTE.

No general and official catalogue of the Theological Seminary has heretofore been published. Dr. Livingston and the early Professors kept no list of the students to whom they gave Professorial certificates.* Their names appeared from 1784–1793 in the records of the Synod of that period. From 1794, and onward, these names are found in the records of the several Classes, and of the Particular Synods,† and from 1812, when the first official report of a Board of Superintendents appears, also in the records of the General Synod. But many have taken partial courses in our Seminary. Some students also have died during their Seminary course. If, coming from other institutions, this partial course happened to be of the Senior year, their names would be reported; but if they completed their course elsewhere, their names disappeared from our records. The Committee has aimed to restore all these names.

D. D. Demarest, when a student, compiled the first catalogue of the New Brunswick students, reaching from 1812-39. Similar catalogues were published triennially thereafter until 1853-4. In 1856-7, the Committee of students‡ appointed for that purpose, requested E. T. Corwin, then a Resident Licentiate, to supervise that work. It was delayed two years, and finally appeared as the first edition of the Manual, 1859. This work contained the first approximately complete list of students from 1784-1859. The names of most of our ministers of the earlier times, 1633-1800, had been collected and arranged by Rev. Dr. Thomas DeWitt, chiefly from the Amsterdam Correspondence. These he appended to a Historical Discourse which he had delivered in the Fulton St. Church, in 1854. A corrected and enlarged list of these was also added in this first edition of the Manual, including also the names of those who had entered the Dutch Church from other denominations. In 1869 a second

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* For list of ministers educated and ordained in America before the appointment of Theological Professors, see pp. 297, 298, of this Volume.

† From 1792–1832 the Particular Synods or the Classes could examine students for licensure. See *Explanatory Articles* 3, 5, 6, 8, etc. After 1832, only the Classes could license, but the Deputati Synodi reported the names to the Particular Synods (1832–1874). Since 1874 these names are reported to the respective Particular Synods by the Stated Clerks of the several Classes, who attach such memoranda to the report of the Committee on the State of Religion.

‡ This Committee consisted of Henry P. Thompson, John H. Suydam, and James LeFevre.

edition of the Manual, greatly enlarged and improved, was published, in which all the names from every source were thrown into alphabetical order, with many biographical sketches. A brief history of the Church, its Boards and Institutions was added. In 1879 a third edition was published, with corrections and additions up to date, with a large increase of historical material including Bibliography, and in an Appendix also chronological lists of the churches and pastors. This Catalogue is a revision of that part of said list, which includes the Alumni of our Seminary. It was thought unnecessary to add details of ministerial changes in this Catalogue, as these are given, up to within a few years, in the Manual. Instead of this, a tabulation of certain items is given, which, it is believed, will be interesting and suggestive. The names of the Alumni who are still living are printed in small capitals.

Our Seminary has never had a Matriculation Book. This is a great desideratum. The General Synod should take action without delay for an elaborately prepared volume, in which each student at his entrance into the Seminary shall record his name, the place and date of his birth, his parentage, the Literary Institution from which he was graduated, and such other particulars as the wisdom of the Synod may deem proper.

ABBREVIATIONS.

A. C.—Amherst College.
A. G.—Amsterdam Gymnasium, Holland.
A. S.—Andover Seminary.
Al. S.—Alleghany Seminary.
Arn. C.—Arnheim College, Holland.
B. C.—Beloit College.
C. C.—Columbia College (Kings).
C. C. N. Y.—College of the City of New York.
C. N. J.—College of New Jersey.
Cor. U.—Cornell University.
C. U. I.—Central University of Iowa.
Dav. C.—Davidson College.
D. C.—Dickinson College.
G. R. M. H.—Ger. Ref. Mission Home, Sheboygan, Wis.
Gum. G.—Gumbinnen Gym., Germany.
H. C.—Hope College, Mich.
Ham. C.—Hamilton College.
Har. U.—Harvard University.
Hob. C.—Hobart College.
J. C.—Jefferson College.
L. F. C.—La Fayette College.
M. C.—Middlebury College.
M. U.—Michigan University.
N. B. S.—New Brunswick Seminary.
N. W. S.—Northwestern Seminary.

P. S.—Princeton Seminary.
Q. C.—Queens College.
R. C.—Rutgers College.
S. A.—Schenectady Academy.
S. G.—Stuttgart Gymnasium.
U. C.—Union College.
U. G.—University of Gratz, Ger.
U. M.—University of Marburgh, Ger.
U. N. Y.—University of New York.
U. Pa.—University of Pennsylvania.
U. S.—Union Seminary.
w. c.—Without charge.
W. C.—Williams College.
W. R. C.—Western Reserve College.
Y. C.—Yale College.

GENERAL CATALOGUE.

Rev. Dr. J. H. Livingston, Professor of Sacred Theology, 1784–1825. Rev. Dr. H. Meyer, Instructor in the Sacred Languages, 1784–91, and Lector in Theology, 1786–91.

NAMES.	College.	Term of Ministry.	Death.	Age.	Remarks.
1783–86.					
Van Harlingen, John M.	Q. C. 1783	27	1813	52	w. c. 1795–1812
1784–87.					Prof. 1812–13
Bassett, John.	C. C. 1786	38	1824	60	Prof. 1804–12
Froeligh, Moses. . . .		30	1817	54	
Kuypers, Gerardus Arents		46	1833	67	
Lowe, Peter.		31	1818	54	
Romeyn, James V. C. .	S. A. 1774	53	1840	75	w. c. 1833–40
Studdiford, Peter. . .	C. C. 1786	39	1826	63	
1785–88.					
Brinkerhoff, George G.		25	1813	62	
Labagh, Isaac. . . .		49	1837	73	
Leydt, Peter. . . .	Q. C. 1785	8	1796	33	w. c. 1793–96
Lupton, Brandt Schuyler	C. C. 1788	1	1789	26?	
Romeyn, Jeremiah. .		30	1818	50	Prof. 1804–1818
Stryker, Peter. . . .		59	1847	83	Presb. 1809–10
					w. c. 1812–47
Van Horne, Abram. .	Q. C. 1787	52	1840	77	w. c. 1835–40
1786–89.					
Demarest, John. . .		48	1837	74	Seceded, 1822
					w. c. 1821–37
Smith, Samuel. . .		11			Presb. 1800
1787–90.					
Gray, Andrew. . .		29	1819	55?	
Jackson, John F. . .	Q. C. 1788	46	1836	68	w. c. 13 yrs.
Van Vranken, Nicholas .		14	1804	42	
1788–91					
Cornelison, John. . .		37	1828	59	
Prof. Meyer died, 1791.					
1789–92.					
Bogert, David Schuyler.	C. C. 1790	47	1839	69	Presb. 1796–1806; 1807–13 w. c. 13 yrs.
Kuypers, William Provost		59	1851	78	Presb. 1805–13 w. c. 30 yrs.
Ostrander, Stephen . .		53	1845	76	w. c. 6 yrs.

In 1792 the Ref. Dutch Ch. adopted a Constitution and assumed complete independence.
Rev. Drs. S. Froeligh and D. Romeyn, Lectors in Theology, 1792–97.

NAMES.	College.	Term of Ministry.	Death.	Age.	Remarks.
1790–93					
Abeel, John Nelson. . .	C. N. J. 1787	19	1812	44	Presb. 1794–5
Brower, Cornelius. . .	C. C. 1792	53	1845	75	w. c. 12 yrs.
Brush, John C. . . .		10			Presb. 1796–18–
Kuypers, Zechariah H. .		57	1850	79	w. c. 9 yrs.
Van Huysen, Herman. .		40	1833	70?	
1791–94.					
Rosegrant. Elijah, M.D.	Q. C. 1791		1832	66	Never ordained
Sickles, Jacob	C. C. 1792	53	1845	73	w. c. 10 years.
Johnson, John B . . .	C. C. 1792	8	1803	34	
1792–95.					
Bork, Christian. . . .		25	1823	65	A Hessian soldier.
1793–96.					
Brokaw, Abram . . .	Q. C. 1793	52	1846	85	Seceded, 1822; w. c. 24 years
Cannon, James S . . .		56	1852	86	Prof. 1826–52
Labagh, Peter		62	1858	85	w. c. 14 years
Larzalere, Jacob . . .		38	1834	59	w. c. 6 years
Mandeville, Garret . .		57	1853	78	Presb., 1804–15; w. c. 30 yrs.
Yates, Andrew		48	1844	76	Cong. 1801–14 w. c. 8 years
1794–97.					
Janeway, Jacob J . . .	C. C. 1794	61	1858	84	Presb., 1798–1828; 1839–58
Rev. Dr. S. Froeligh, Prof. Theol., 1797–1822.		Rev. Dr. D. Romeyn, Prof. Theol., 1797–1804.			
1795–98.					
Barcolo, George . . .	C. C. 1795	36	1834	59	w. c. 31 years
Cornell, John		37	1835	61	Presb., 1800–21 Teachr., 1821–35
Duryea, Philip H. . .	C. C. 1795	52	1850	76	
Eltinge, Wilhelmus . .	C. N. J. 1796	53	1851	73	
Manley, William . . .		8	1806		
Meyer, John Hardenbergh	C. C. 1795	8	1806	31	
Polhemus, Henry . . .	C. N. J. 1794	18	1816	44	
Romeyn, Benjamin . .			1798	24	
Romeyn, John Brodhead	C. C. 1795	27	1825	48	Presb., 1803–25
Romeyn, Thomas . . .	U. C. 1797	59	1857	80	w. c. 30 years
Van Doren, Isaac . . .		67	1865	92	Presb., 1803–65
Vredenbergh, John S. .	Q. C. 1794	23	1821	45	
Wyckoff, Henry V. . .		37	1835	64	Seceded, 1822
1796–1799.					
Ten Eyck, Conrad . .		45	1844	88	w. c. 18 years

NAMES.	College.	Term of Ministry.	Death.	Age.	Remarks.
1797–1800.					
Ostrander, Henry . . .	U. C. 1799	71	1871	91	w. c. 10 years
Zabriskie, John L . . .	U. C. 1797	50	1850	71	
1798–1801.					
Froleigh, Peter Ditmars	C. C. 1799	26	1827	45	Seceded, 1825
Schoonmaker, Jacob . .	C. C. 1799	51	1852	75	
Schureman, John . . .	Q. C. 1795	17	1818	40	Prof., 1815–18
Toll, John C	U. C. 1799	47	1848	70?	Seceded, 1822
Van Pelt, Peter I . . .	C. C. 1799	59	1861	83	w. c. 14 years
Vedder, Herman . . .	U. C. 1799	72	1873	96	w. c. 9 years
Westervelt, Ralph A.		21	1823	46	About to secede, 1823
1799–1802.					
Christie, John I	C. C. 1799	43	1845	64	Presb., 1802–12 w. c. 10 years
Hardenbergh, Charles .		19	1821	45?	
Palmer, Sylvanus . . .		44	1846	76	Seceded, 1822
1800–1803.					
Demarest, James D. . .		66	1869	89	Seceded, 1824; w. c. 16 years
Overbagh, Peter A. . .		39	1842	63	w. c. 5 years
Schermerhorn, Cor. D .	U. C 1797	27	1830	50?	
Whitbeck, Andrew. . .					
Vedder, Henry					
1801–1804.					
Bogert, Samuel. . . .			1868	85	Never ordained
Brodhead, Jacob. . . .	U. C. 1801	51	1855	73	w. c. 9 years
Van Beuren, Peter . .	U. C. 1802	16			
Westbrook, Cornelius D.	U. C. 1801	54	1858	76	w. c. 8 years

Prof. Romeyn died 1804. Rev. Dr. Bassett, Prof. Langs. 1804-12. Rev. Jer. Romeyn, Prof. of Hebrew, 1804-18.

1803–1806.					
Brower, Stephen H. . .		1?			
Haliday, Thomas. . .	U. C. 1802				Presbyt'n, 1806
Kittle, Andrew N. . .	U. C. 1804	58	1864	79	w. c. 18 years
Rowan, Stephen N. . .	U. C. 1804	29	1835	48	Presb. 1819–25
1804–1807.					
Demarest, Cornelius T.	C. C. 1804	55	1862	76	Seceded 1824

In 1807 a Covenant was made between Queens College and the General Synod to unite the College and the Seminary. See 1864.

1805–1808.					
Bogardus, Cornelius. .		43	1812	32	
Cuyler, Cornelius C. .	U. C. 1806	42	1850	67	Presb. 1833–50
De Voe, David. . . .		35	1843	60?	w. c. 4 years
Hasbrouck, Jacob R. H.		46?	1854?	70?	w. c. 14 years
Hoffman, Abram. . .		48	1856	76	w. c. 13 years

NAMES.	College.	Term of Ministry.	Death.	Age.	Remarks.
1807–1810.					
Hendricks, John. . .	U. C. 1808		1876		Never ordained
Livingston, Gilbert R. .	U. C. 1805	24	1834	48	
In 1810 the Seminary was located at New Brunswick.					
Rev. Dr. Bassett resigned 1812. Rev. Dr. J. M. Van Harlingen, Prof. Langs. and Ecc. Hist. 1812-13.					
1809–12.					
De Witt, Thomas. . .	U. C. 1808	62	1874	83	
Mabon, John S. . . .	U. C. 1806	37	1849	65	Teacher, 1812-49 Temp. Prof. Heb. 1818–19.
Barclay.					N. B. S., 1809-10
1810-13.					
Bronk, Robert	C. N. J. 1810	24	1837	48	w. c. 3 years
Wynkoop, Peter S. . .	U. C. 1807	35	1845	61	
Rev. Dr. Van Harlingen, died 1813.					
1811-14.					
Murphy, James. . . .		43	1857	69	w. c. 2 years
Van Santvoord, Staats.	U. C. 1811	68	1882	92	w. c. 18 years
Van Vechten, Jacob. .	U. C. 1809	57	1871	83	From Assoc. Ref. Sem. 1813. w. c. 22 years
Vermeule, Cornelius C.	Q. C. 1812	45	1859	73	w. c. 23 years
1812–15.					
Marselus, Nicholas J., .	U. C. 1810	61	1876	84	w. c. 18 years
Sluyter, Richard. . .		28	1843	56	
Wilson, Abram D. . .	Q. C. 1811	61	1876	87	w. c. 20 years
Formation of the Theological College 1815-64. Rev. Dr. John Schureman, Prof. Ecc. Hist. and Past. Theol. 1815-18.					
1813–1816.					
Bogardus, William R. .	U. C. 1813	46	1862	70?	w. c. 6 years
Eltinge, Cornelius C. .	Q. C. 1812	27	1843	50	
Johnson, Isaiah Y. . .	W. C. 1813	8	1824	41	
Neal, Ava.	C. C. 1810	23	1839	58?	w. c. 11 years
Schultz, Jacob I. . .	U. C. 1813	36	1852	60	w. c. 14 years
1814–17.					
Alburtis, John. . . .	C. C. 1812				
Kissam, Samuel . . .	U. C. 1813	51	1868	72	w. c. 23 years
Ludlow, John. . . .	U. C. 1814	40	1857	64	Prof. Bib. Lit. 1819-23. Provost U. Pa. 1834–52; Prof. Ecc. Hist. 1852-7
Philips, William Wirt. .	U. C. 1813	48	1865	69	Presb. 1817-65
Swartwout, John . .			1814		

NAMES.	College.	Term of Ministry.	Death.	Age.	Remarks.
VanVranken, Samuel A.		43	1861	70	Prof. Theology 1841-61
Van Zandt, Peter. . .		48	1865	70?	w. c. 22 years
Vermeule, Frederick. .					N. B. S., 1814–15
Wyckoff, Issac Newton	Q. C. 1813	52	1869	77	w. c. 3 years
1815–1818.					
Bogardus, Cornelius. .	U. C. 1816	36	1854	69	
De Freest, David R. .		33	1851	66	Independent 1825
Hasbrouck, Stephen, M.D.					N. B. S., 1815–16
Hoff, Brogun.	Q. C. 1815	37	1855	61	Presbyt. 1824–35
Monteith, Walter. . .	U. C. 1811	16	1834	50?	Presbyt. 1820–9 w. c. 5 years
Prof. Schureman died, 1818.					
1816–1819.					
Brinkerhoff, James G. .		60	1879	84	Seceded, 1824
Du Bois, George. . . .		25	1844	44	
Fonda, Jacob D. . . .	U. C. 1815	37	1856	63	
Goetschius, Stephen Z. .		40?		65?	Seceded, 1823; w. c. 20 years?
Peltz, John, ...					N. B. S. 1816–18
Rawls, John.		7			w. c. 3 years;
Romeyn, James. . . .	C. C. 1816	40	1859	62	w. c. 8 years
Smaltz, John Henry. .	Q. C. 1818	42	1861	65?	Ger. Ref., 1819
Vandervoort, John C. .	Q. C. 1818	32	1851	53	Presbyt. 1819–34
Van Hook, Isaac A. .	C. C. 1797	15	1834?		
Rev. Dr. John Ludlow, Prof. Bib. Lit. and Ecc. Hist., 1819–23.					
1817–1820.					
Baldwin, Eli. . . .	U. Col. Med. 1817	19	1839	44	
Dewing, Jared. . . .					Presbyt. 1822
Ferris, Isaac.	C. C. 1816	53	1873	74	Chan. N. Y. U. 1852–70
Fisher, Isaac M.?. . .	C. C. 1817	19	1839	45?	
Ludlow, Gabriel. . . .	U. C. 1817	58	1878	81	One charge for 58 years
Switz, Abram J. . . .	U. C. 1817	58	1878	93	w. c. 36 years
Van Liew, John. . . .	Q. C. 1816	49	1869	71	Presb. 1820-5
Weidman, Paul. . . .	U. C. 1818	32	1852	64	w. c. 2 years
1818–1821.					
Dwight, Maurice W. .	C. C. 1816	38	1859	63	w. c. 4 years
Fort, Abraham. . . .	U. C. 1810	39	1860	70	
Ketchum, Isaac S. . .		42	1863	67	w. c. 25 years
Rouse, Peter P.* . . .	U. C. 1821	12	1833	35	

NAMES.	College.	Term of Ministry.	Death.	Age.	Remarks.
Ten Eyck, Jacob Bruyn.	U. C. 1818	51	1872	74	One charge 58 years
Funck, Seymour P. . .	C. C. 1817	7	1828	30?	Presb. 1823–5
Wilson, Joseph. . . .	(C. N. J.)	57	1878	81	Presb. 1822–32 w. c. 5 years
1819–22.					
Dey, Richard Varick. .					N. B. S. 1819–21; Presb.
McClure, John. . . .		3	1825	27?	
Stryker, Herman B. . .		49	1871	77	w. c. 24 yrs.
Taylor, Benjamin C. .	C. N. J. 1819	59	1881	80	1819–20 In Dr. Mason's Sch.
Vanderveer, John. . .	C. N. J. 1817	56	1878	78	Presb. 1824-7 Teacher 1827-54 w. c. 24 yrs.
Van Vechten, Samuel. .	U. C. 1818	60	1882	86	w. c. 38 yrs.
Wynkoop, Richard. . .	C. C. 1819	20?	1842	44	N. B. S. 1819–21; Presb. 1826–42
1820–23					
Blair, Robert J. . . .		44	1867	67	w. c. 37 yrs.
Blauvelt William W.	Q. C. 1814				N. B. S. 1820–2; Presb.
Center, William. . . .	Mid. C. 1819				Assoc. Reformed 1820–2
Ferry, William M. . .					N. B. S. 1820–1
Helffenstein, Samuel. .					Ger. Ref. 1820–1
Vanderveer, Ferdinand H.	U. C. 1820	58	1881	81	

Rev. Prof. Ludlow, resigned 1823. Rev. Dr. John De Witt, Prof. Bib. Lit. and Ecc. Hist. 1823-25. Rev. Prof. Froeligh suspended for secession, 1823.

1821–24.					
Abeel, Gustavus. . .	U. C. 1823	61			w. c. 1864–
Bennett, Asa.		34	1858	68	w. c. 13 yrs.
Cruikshank, William. .	U. C. 1821	30	1854	56	
Garretson John K. . .			1822		
Hardenbergh, James B.	U. C. 1821	46	1870	70	w. c. 14 yrs.
Helffenstein, Albert. .					N. B. S. 1821–2; Ger. Ref.
Meeker, Stephen H. .	C. C. 1821	52	1876	77	
Messler, Abram. . . .	U. C. 1821	58	1882	82	
Morris, Jonathan F. .		61			w. c. 1832
Sears, Jacob C. . . .	U. C. 1821	57	1881	83	
Slingerland, Elbert. . .		51	1875	75	w. c. 9 yrs
Van Keuren, Benjamin.		41	1865	65?	Presb. 1837–56 w. c. 9 yrs

NAMES.	College.	Term of Ministry.	Death.	Age.	Remarks.
Van Olinda, Duow. . .		34	1858	58	
WYNCOOP, JEFFERSON.	U. C. 1819.	61			Presb. 1840–54 w. c. 1854–
Yates, John Austin. .	U. C. 1821	25	1849	48	Prof. in U. C.

Rev. Prof. Livingston died Jan. 19, 1825; Rev. Dr. Philip Milledoler, Prof. Did. and Pol. Theology, Jan., 1825–41: Rev. Dr. De Witt, Prof. Bib. Lit., 1825–31.

1822–25.

Beekman, Jacob T. B. .	U. C. 1822	50	1875	74	Presb. 1847–75
Fisher, George H . .	C. C. 1821	47	1872	72	w. c. 7 yrs.
Tarbell, John G. . . .	Har. U. 1820				w. c. 1840–
Van Kleek, Richard D.	U. C. 1822	45	1870	70?	A teacher for 30 yrs.

Rev. Dr. S. W. Woodhull, Prof. Ecc. Hist., Ch. Gov. and Pastoral Theology, Sept. 1825—Mar. 1826.

1823-26.

Abeel, David.		20	1846	42	For. Missionary, 1831–46
Boice, Ira Condict. . .	D. C. 1823	46	1872	70?	w. c. 2 yrs.
Dumont, A. Henry. . .		39	1865	65?	Cong. 1833–65
Garretson, John. . . .	U. C. 1823	49	1875	74	Presb. 1866–9
Heermance, Henry. . .	U. C.	20	1846	45	w. c. 10 yrs
Labagh, Abram I. . .		39	1865	60	w. c. 6 yrs.
Labagh, Isaac P. . . .	D. C. (?)	43	1869	65	Episcopalian 1845
Paulizon, Christian Z. .	C. N. J. 1822	25	1851	46	Seceded 1831; Independent 1832
Van Cleef, Cornelius. .	D. C. 1823	49	1875	76	w. c. 9 yrs.
Van Wagenen, John H.	U. C. 1822	18	1844	42	
Westfall, Benj. B. . .	U. C. 1823	18	1844	46	
Whitehead, Charles. .	D. C. 1823	47	1873	72	Presb. 1827–8; 1840–2

Rev. Prof. Woodhull died Mar. 1826. Rev. Dr. J. S. Cannon, Prof. Ecc. Hist,, Ch. Gov., and Past. Theol., 1826–1852.

1824–27.

Holmes, Edwin. . . .	U. C. 1822	47	1873	76	w. c. 15 yrs.
McKelvey, John. . .	Belfast Col. 1821	8	1835?	34?	
Stevenson, James B. .		37	1864	66	
Van Dyck, Leonard B.	U. C. 1824	50	1877	75?	Presb. 1827–77

1825–28.

Lee, Robert P. . . .	D. C. 1824	30	1858	55	
Quaw, James E. . . .		17	1845	45?	w. c. 9 yrs; lost on Lake Erie
Raymond, Henry A. .	Y. C. 1825	49	1877	73	w. c. 6 yrs.

1826–29.

Cole, Isaac D.		51	1878	79	w. c. 14 yrs.

NAMES.	College.	Term of Ministry.	Death.	Age.	Remarks.
DEMAREST, JAMES, M.D.	Coll. Phys. & Surgeons 1826.	56			w. c. 1859
Mandeville, Henry. . .	U. C. 1826	29	1858	54	
Talmage, James R. . .	C. N. J. 1826	50	1879	71	
Van Dyck, Cornelius L.	U. C. 1826	37	1866	62	
Wack, Charles P. . .		37	1866	62?	Ger. Ref. 1845–52
Woodward, J. G. . . .					N. B. S. 1826
1827–30.					
Amerman, Thomas A. .	A. C. 1827	10?			Presb. 1832–35
Beveridge, James. . .					Assoc. Ref. 1827–8
Hunt, Christopher. . .	R. C. 1827	9	1839	40?	
KIP, FRANCIS M. . . .	C. C. 1826	55			
Liddell, John A	Glasgow and St. Andrews, 1826	20	1850	44	
MANN, ALEXANDER M .	R. C. 1827	55			Presb., 1862–65 w. c. 1865–
Marcellus, Aaron A. . .	U. C. 1826	30	1860	61	
MEYERS, ABRAHAM H .	" 1827	55			w. c. 1878–
Pitcher, John Henry . .	" "	49	1879	70?	w. c. 3 years
Van Riper, Garrabrant .	C., N. J. "		1828	21	
WELLS, RANSFORD . .	R. C. "	55			w. c. 1881–
1828–31.					
Bevier, John H		49	1880	75	w. c. 7 years
Cushing, David		18 (?)			Presb. 1835–49
GREGORY, OSCAR H. .	A. C. 1828	54			w. c. 1870–
Manley, John.	R. C. "	39	1870	70?	w. c. 4 years
Van Arsdale, Cornelius C	" "	25	1856	50	w. c. 5 years
Rev. Prof. De Witt died October 11, 1831. Dr. McClelland, Prof. of Bib. Literature, June 1832—51.					
1829–32.					
Baldwin, John C. . . .		29	1861	55?	Presb., 1832–61.
Garretson, Garret I. . .	R. C. 1829	21	1853	45	
Robbins, John V. . . .	" "		1830		
Rogers, Leonard. . . .		6	1838	35?	w. c. 4 years
SCHANK, GARRET CONOVER.	R. C. 1828	53			w. c. 1853–
Schoonmaker, Richard Ludlow.	" 1829	50	1882	70?	Presb., 1835–6 w. c. 2 yrs.
Schwartz, Benjamin. . .	" "		1830		
Van Liew, John Cannon.		29	1861	55?	Presb., 1849–1850. w. c. 4 yrs.

NAMES.	College.	Term of Ministry.	Death.	Age.	Remarks.
Warner, Alexander H. .		50	1882	75?	Chaplain in State Prison 9 yrs.; w. c. 8 yrs.
1830–33.					
Bassler, Benjamin . .	U. C. 1830	33	1866	58	
BRUSH, WILLIAM. . .	R. C. "	52			w. c. 1874
Lusk, Matthias. . . .	" "	50	1883	76	w. c. 35 yrs
Quinn, Robert A. . .		20	1863	60	Chaplain at Sailors' Snug Harbor 11 yrs. Murdered
Van, Aken Enoch . .	R. C. 1830	55	1885	77	P. S. 1832–3
Van, Arsdale Jacob R .	" "	38	1871	63?	w. c. 7 yrs
1831–34.					
Cooper, William H. . .	R. C. 1831				N. B. S. 1831–2
Currie, Robert Ormiston	" 1829	32	1866	60	
NEVIUS, ELBERT. . .	" 1830	51			For. Miss. 1838–1844
Stimpson, Edward P. .	" 1834	27			Deposed 1869
Thomson, Fred. Bordine	" 1831	15	1849	39	For. Miss. 1838–1849
Westfall, Simon V. E. .	" "	22	1856	54	
Williamson, Peter S.	C. N. J. 1824	46	1880	70?	Teacher, 1842–80
1832–36.					
Ennis, Jacob. . . .	R. C. 1831	6			For. Miss. 1836–1840. Deposed
Lillie, John.	Univ. Ed. "	32	1867	55	Presb. 1858–67
Polhemus, Abraham. .	R. C. "	22	1857	45	
Terrill, Lewis H. . .					N. B. S. 1832–4
Youngblood, William .	R. C. 1831	24	1859	59	For. Miss. 1836–49. w. c. 10 yrs.
1832–36.					
De La Vergne, James .					N. B. S. 1833–5
Doty, Elihu.	R. C. 1835	28	1864	55?	For. Miss. 1836–1864
Hillman, Alexander C. .	C. C. 1832	40	1876	65?	w. c. 20 yrs.
Michael, Daniel. . . .	R. C. 1833	29	1865	55?	w. c. 18 yrs.
QUICK, PETER J. . . .	R. C. "	49			w. c. 1866–
REILEY, WILLIAM. . .	R. C. "	49			
Scribner, John M. . .	U. C. "	44	1880	70?	w. c. 32 yrs.
Waring, Hart E. . . .	R. C. "				Presb. 1843
1834-37.					
Allen, Peter. . . .		25	1862	54	

NAMES.	College.	Term of Ministry.	Death.	Age.	Remarks.
CHAMBERS, TALBOT WILSON	R. C. 1834	48			N. B. S. 1835–36 P. S. 1836–38
Cruikshank, John C.	U. C. "	48			w. c. 1868–
DEMAREST, JOHN TERHUNE	R. C. "	48			
Demarest, William.	C. C. "	37	1874	61	
DURYEA, JOHN H.	R. C. "	48			
GORDON, WILLIAM R.	U. N. Y. "	48			w. c. 1880–
Heermance, Harrison.	R. C. "	46	1883	70?	Presb. 1840–43 w. c. 18 yrs.
Knox, John P.	" 1830	45	1882	71	Presb. 1854–82
MESICK, JOHN F.	" 1834	48			Ger. Ref. 1840–55 w. c. 1882–
Pohlman, William J.	" "	12	1849	37	For. Miss. 1838–49. Lost at sea
Wiggins, Ebenezer. 1835–38.	U. N. Y. "	41	1878	65?	w. c. 8 yrs.
Brett, Philip Milledoler	R. C. 1834	22	1860	42	
Clark, Robert C.					License withdrawn at his own request, 1844
Harriman, Orlando	C. C. 1835				Episcopalian, 1840–
VAN DOREN, JOHN ADISON	R. C. "	47			w. c. 1872–
VAN SANTVOORD, CORNELIUS	U. C. "	47			N. B. S. 1835-6 P. S. 1836–8 w. c. 1876–
Wyckoff, Cornelius. 1836–39.	R. C. "	32	1870	60	
Ackerson, John H.		5			w. c. 1844–46; deposed 1848
Crawford, John B.	R. C. 1836	1	1840	26	
Elmenderf, Anthony.	" "	27	1866	53	
Johnson, Edward D.	" "				Episcopalian
Johnson, John G.	" "	31	1870	56	
MOORE, WILLIAM S.		46			w. c.
QUACKENBUSH, DANIEL MCLAREN	C. C. "	46			Assoc. Ref. 1841–7
Quick, John J.		46			Presb.; w.c. since 1868
Wright, William					N. B. S. 1836

NAMES.	College.	Term of Ministry.	Death.	Age.	Remarks.
1837–40					
ALLIGER, JOHN BENJ. .	R. C. 1835	45			w. c. 1870–
Bookstaver, Jacob. . .	" 1837	8	1848	31	
DEMAREST, DAVID D. .	" "	45			Prof. Theol. 1865
DE PUY, EPHRAIM. .	" 1835	45			Episcopalian 1857–
JANEWAY, JOHN L. . .	" 1836	45			Presb. 1850–
Janeway, William R. .	" 1837				N. B. S. 1837–8
Pitts, Robert.	" "	38	1878	65	w. c. 18 yrs
Schenck, George. . .	Y. C. "	12	1852	36	
Schenck, Martin Luther	R. C. "	33	1873	56	
Sheffield, John H. . .	U. N. Y. 1837	23	1863	52	w. c. 14 yrs
STAATS, JOHN A. . .	R. C. 1836	45			w. c. 1866–
STEELE, WM. HENRY.	" 1837	45			For. Miss. 1842–49; w. c. 1849–
Stryker, Isaac P. . .	" "	2	1842	31	For. Miss. 1840–42; died at Singapore
VAN AMBURGH, ROBT.	" "	45			Presb. 1848–53; w. c. 1870
VAN DOREN, WILLIAM THEODORE.	" "	45			For. Miss. 1840–42
WHITBECK, JOHN. . .	" "	45			Presb. 1845–52; w. c. 1862–
1838–41					
Clute, J. M.					N. B. S. 1838–9
CORNELL, JAMES A. HERVEY.	" 1838	44			w. c. 1879–
Drake, Francis Topping	" "	26	1867	62	Presb. 1853–63; w. c. 4 yrs
Jones, Gardner. . . .					Became a Roman Catholic
KNIESKERN, JOSEPH. .	R. C. 1838	44			w. c. 1872–
MILLSPAUGH, ALEXANDER C.	" "	44			
Myer, Gilbert McPhedrick	" "	5	1846	31	
Randall, Peter George	" "		1841		
Thompson, William J.	" 1834	26	1867	55	Classical teacher 1846–67
TURNER, WILLIAM E.	" 1838	44			w. c. 1875–
Watson, John. . . .	" "	23	1864	54	Presb. 1847–64
WOODBRIDGE, SAMUEL M.	U. N. Y. "	44			Prof. Theol. 1857– Dean of Seminary 1883

NAMES.	College.	Term of Ministry.	Death.	Age.	Remarks.
Rev. Prof. M. Schoder resigned 1841	Rev. Dr. Samuel A. Van Vranken, Prof. of Hol. and P. Theol., 1841-43.				
1839-42.					
Blauvelt, Cornelius J. .		59	1881	63	w. c. 3 years
Collins, Barnabas V. .	L. F. C.	35	1877	63	w. c. 10 years
Crispell, Cornelius Elting	R. C. 1839	43			Prof. of Theology, 1867-79
De Witt, John. . . .	" 1838	43			Prof. of Theology, 1863-
Du Bois, John. . . .	U. C. 1839	42	1884	72	
Hasbrouck, William W.	R. C. "	43			Presb. 1872-
Hammond, Eben S. .	" "	31	1873	58	True Ref. Dutch 1858-60; w. c. 9 years
Himrod, John S. . . .	" "	41	1883	70	w. c. 4 years
Hulbert, Victor Moreau	" "	43			w. c. 1863-
Lansing, Jacob A. . .		14	1856	64	w. c. 8 years
Mills, Samuel Wickham	R. C. 1838	43			w. c. 1871-
Porter, Elbert Stothoff	C. N. J. 1839	43			w. c. 1883-
Ryerson, Abram G. .	R. C. "	43			w. c. 1865-
Schoonmaker Martin V.	U. C. "	43			
Schultz, John Newton	R. C. "	43			Presbyt. 1857-
Taylor, Andrew B.	" "	43			
Willis, Ralph . . .	" "	43			w. c. 1880-
Winfield, Aaron Burr.	" "	14	1856	41	Presbyt. 1841-44
Wyckoff, Theodore F. .	" "	13	1855	35	Died at St. Thomas, W. I.
1840-43.					
Bennet, Jaques . . .			1842		
Ganse, Hervey D. .	C. C. 1839	42			Presbyt. 1876-
Miller, Isaac L. Kipp. .	R. C. 1840		1846		
Van Wyck, George P.	" "	42			Presbyt. 1852-
Williamson, George R.	" "	9	1852	29	Death by explosion of the boiler of steamer Reindeer, on the Hudson
Williamson, N. D. B	" "	42			

NAMES.	College.	Term of Ministry.	Death.	Age.	Remarks.
1841–44.					
Cornell, William A. .	" 1841	32	1876	55	w. c. 24 years
Gardner, John. . . .	U.C. "	37	1881	67	
Hopper, Samuel G.. .	R. C. "		1842		
Mabon, William A.V.V.	U. C. 1840	41			Prof. Theol. 1881–
McNeish, David . .	R. C. 1841	10	1854	34	
Oakey, Peter D. . .	" "	41			Pres. 1850–70; again 1876–
Romondt, Chas. R. V.	" "	41			w. c. 1863–
See, John Limberger	" "	41			Sec. Board of Education, 1861–84
Taylor, William J. R.	" "	41			
Thomas, William. . .	" "	2	1846	33	
Vedder, Edwin. . .	" "	41			
Vermilye, Ashbel G.	U. N.Y. 1840	41			Presbyt. 1843–63, w. c. 1882–
Watson, William. . .					1841–2. Left on account of ill health
1842–45.					
Bailey, William . .	R. C. 1842	40			w. c. 1883–
Boyse, Gerard . . .					1842–3
Knox, James H. M. . .	C. C. 1841	40			Presb. 1853; President of La Fayette Coll., 1884—
Lansing, John A. . .	U. C. 1842	39	1884	60	Sec. Board of Pub. 1866-75
Lloyd, Aaron . . .	R. C. "	40			Presbyt. 1848–50 w. c. 1860–
Miller, William A. . .	U. C. "	18	1863	39	w. c. 4 yrs.
Milne, Charles					Junior year
Minor, John	R. C. "	40			
Romaine, Benjamin F.	R. C. "	31	1876	56	Sec. Ohio Col. Soc.
Simonson, John . . .	" "	40			w. c. 1881–
Smith, Nicholas E. .	" 1841	40			Cong., 1871–
Strong, Thomas C. .	U. C. "	40			Pres. 1871-83
Talmage, Goyn . .	R. C. 1842	40			
Talmage, John Van N.	" "	40			For. Miss. 1847–
Voorhis, Jacob N. .	" "	40			w. c.
West, Jacob	" "	40			Sec. Bd. Dom. Missions, 1868
Wyckoff, Abraham V.	" "	7	1852	29	
1843–46.					
Chapman, Nathan F.	" 1844	39			Pres. 1874—81, w. c. 1881

NAMES.	College.	Term of Ministry.	Decease.	Age.	Remarks.
COMPTON, JAMES M. .	" "	39			
DUTCHER, JACOB C. .	" 1843	39			w. c. 1880-
MURDEN, BENJAMIN F.	" "	39			Presbyt. 1854-
Seeber, Safrenus . .	" "	5	1851	40	
SPAULDING, CYRIL . .	" 1843	39			
Stewart, Abel T. . .	" 1843	32	1878	56	
VAN CLEEF, PAUL D. .	" "	39			
VAN NESTE, GEORGE J.	" 1842	39			
1844-47.					
Bellinger, J. W. . . .			1845		
CONKLIN, NATHANIEL	" 1844	36			Presbyt. 1870-
DAVENPORT, JEROME A.		38			Episcopal'n 1854-
LORD, DANIEL . . .	U.Pa. "	38			Cong. 1865-69, Pres. 1869-78
Manning, John Henry .	R. C. "	31	1878		w. c. 5 yrs.
STEELE, RICHARD H. .	" "	38			Presbyt. 1847-52; again 1881-
VAN NEST, ABRAHAM R.	" 1841	38			w. c. 1883-
Whitehead, J. E. . .					1844-5
1845-48.					
ELTINGE, CORNELIUS D.	R. C. 1844	37			w. c. 1861-
Hammond, John W. .		28	1876	57	
Peltz, Philip.	U. Pa. 1845	35	1883	59	
SEARLE, SAMUEL TOMB.	U. C. 1845	37			
STEELE, JOHN. . . .	R. C. 1845	37			
Stitt, Charles H. . . .	R. C. 1844	33	1881	62	
STRYKER, PETER. . .	R. C. 1845	37			Presb. 1868-
TEN EYCK, WILLIAM H.	R. C. 1845	37			w. c. 1874
TODD, JOHN ADAMS. .	R. C. 1845	37			
Van Brunt, Rutgers. .	Hob. c. 1840	15	1863	43	Presb. 1851-57 w. c. 2 yrs.
Van Wyck, Polhemus. .	R. C. 1843	34	1882	62	w. c. 14 yrs.
1846-49.					
ANDERSON, WILLIAM. .		36			
Eckel, Henry.	U. Pa. 1846	6	1855	32	
FERRIS, JOHN MASON. .	U. N. Y. 1843	36			Prof. in Holland Acad. 1864-5 Sec. Bd. For. Miss. 1865-
Hedges, Hugh G. . .	R. C. 1846				N. B. S. 1846-8
PHELPS, PHILIP JR. . .	U. C. 1844	36			Prin. of Holland Acad. and President of Hope College, 1859-78

NAMES.	College.	Term of Ministry.	Death.	Age.	Remarks.
ROMEYN, THEODORE B.	R. C. 1846	36			
Schenck, John W. . .	R. C. 1845	32	1881	56	Presb. 1868–72
SNYDER, BENJAMIN F. .	R. C. 1846	36			Presb. 1868–
Van Woert, Jacob H. .	R. C. 1846	33	1882		w. c. 11 yrs.
1847–50.					
BERRY, JAMES ROMEYN.	R. C. 1847	35			Presb. 1870–
DATER, HENRY. . . .	R. C. 1847	35			w. c. 1877–
DU BOIS, ANSON. . .	R. C. 1847	35			Sec. Bd. Dom. Miss. 1859–62
Galusha, Watts. . . .	R. C. 1847		1848		Episcopalian
LENTE, JAMES R. . . .	R. C. 1842	35			w. c. 1863–
LIPPINCOTT, BENJ. C. .	R. C. 1847	35			
LOCKWOOD, SAMUEL. .	U. N. Y. 1847	35			w. c. 1868–
Scudder, Samuel. . .	R. C. 1847		1848		
STRONG, J. PASCAL. . .	R. C. 1845	35			
Taylor, Wesley. . . .	R. C. 1847	8			w. c. 1854–
VOORHEES, HENRY V. .	R. C. 1847	35			w. c. 1878–81 Presb. 1881–

Prof. McClelland resigned 1851. Rev. Dr. W. H. Campbell, Prof. Bib. Lit., 1851–63.

1848–51.					
BERNART, JAMES E. . .	R. C. 1848	34			w. c. 1881–
BUCKELEW, WILLIAM D.	" "	34			
CASE, CALVIN.	" "	34			w. c. 1865–84
Comfort, Lawrence L. .	U. C. "	28	1879	57	
Elmendorf, Peter. . .	R. C. 1845		1851		
Furbeck, George. . . .	U. C. 1846		1851	30	Died 3 days before the time fixed for his ordination
How, Henry Kollock. .	R. C. 1842				Left Senior year on account of ill health
JANSEN, JOHN N. . .	R. C. 1848	34			w. c. 1883–
MANDEVILLE, GILES H.	" "	34			w. c. 1881. Sec. Bd. Ed. 1884–
ROCKWELL, GEORGE .		34			w. c. 1877-
Schriver, Thomas G. .					N. B. S. 1848–9
SCOTT, CHARLES. . .	" 1884	34			Lector, H. S. 1867 Vice-Pres. Hope C. 1878—Prof. in H. C. —

NAMES.	College.		Term of Ministry.	Death.	Age.	Remarks.
Scudder, Joseph . . .	"	1848	25	1876	50	For. Miss. 1851–1860. Chaplain in Union Army. Sec. of Am. and For. Ch Union, 1861–72
Van Vranken Adam H.	R. C.	1848	29	1880	56	
WILSON, JAMES B. . .	"	"	34			
1849–52.						
Collier, Joseph, A. . .	"	1849	12	1864	36	
GASTON, JOHN. . . .	"	"	33			
JULIEN, ROBERT D. .			33			Presbyt. 1862– Teacher
SEE, ISAAC M. . . .	"	"	33			Presbyt. 1872–8 Indep. 1878–
VAN GIESON, A. P. . .	U. N. Y.	"	33			
Prof. Cannon died July 25, 1882.						
Rev. Dr. John Ludlow, Prof. Past .Theol., Eccl. Hist. and Gov. 1852–57.						
1850–53.						
ELMENDORF, JOACHIM .	R. C.	1850	32			
Jones, Nathan W. . .	"	"	23	1876		w. c. 1862–76
KERSHOW, JOSEPH H. .	"	"	32			
MCNAIR, JOHN L. . .	"	"	32			Presbyt. 1870–76
Searle, Stephen . . .	U. C.	"	32	1885	56	
SEE, WILLIAM G. E. .			32			
SHEPARD, CHARLES I.	R. C.	"	32			
1851–54.						
Collier, Ezra W. . .	R. C.	1848	15	1869	43	w. c. 2 yrs.
Fonda, Jesse D. . .						N. B. S. 1851–2
LANE, GILBERT .	R. C.	1851	31			Ger. Ref. 1855–57; Presbyt. 1860–66; w. c. 1877–
LETSON, WILLIAM W.	"	"	31			
MULLER, JOHN. . .	"	"	31			
Stillwell, Aaron L. . .	R. C.	1851	10	1864	36	
Stout, Nelson.	"	"		1854	37	
TERHUNE, EDWARD P.	"	1850	31			Presb. 1854–59 Cong. 1879–84
1852–55.						
DE BAUN, JOHN A. . .		1832	30			
JORALMON, J. SANSOM. .	"	"	30			For. Miss. 1855–1858
LIVINGSTON, EDW'D P.	"	"	30			
Mohn, Leopold, . . .			30	1885	55	
SCHNEEWEISS, FRANZ M.			30			w. c. 1858–

NAMES.	College.	Term of Ministry.	Death.	Age.	Remarks.
SCHNELLENDREUSSLER, H. F. F.		30			w. c. 1870–
Schwedes, Franz R. . .		1			
SCUDDER, EZEKIEL C. .	W. R. C. 1850	30			For. Miss. 1855–76
SCUDDER, JARED W. . .	" "	30			For. Miss. 1855;
Van Vleck, John. . . .	R. C. 1852	10	1865	37	Prin. Holland Acad., 1855–59; Prin. Kingston Acad., 1859–62
WELLS, CORNELIUS LOW.	" "	30			
ZABRISKIE, FRANCIS N. .	U. N. Y. 1850	30			Cong. 1872–80; w. c. 1883–
1853–56.					
CORWIN, EDWARD T. . .	C. C. N. Y. 1853	29			Res. Graduate, 1856–7
DEMAREST, JAMES, JR. .	U. C. 1852	29			Presbt. 1872–74
DOOLITTLE, PHILIP M. .	" "	29			
HARRIS, J. FERGUSON. .	R. C. 1853	29			w. c. 1878–
Munn, Anson F.	" 1852	21	1877	49	
OERTER, JOHN HENRY. .		29			German lang.
TALMAGE, T. DE WITT. .	U. N. Y. 1853	29			Presb. 1869–
VANDE WALL, GILES. .		29			South Africa, 1861– Ministers in Dutch and English
WAGNER, JOHN MARTIN.	R. C. "	29			
Wyckoff, Jacob Snediker.	"	27	1883		w. c. 1869–83
1854–57.					
DECKER, HENRY E. . .	W. C. 1853	28			Teaching, 1876–
HOLMES, JOHN MCC. .	" 1854	28			Presb. 1877–
LE FEVRE, JAMES. . .	R. C. 1854	28			
MARKLE, JOSIAH. . . .	" 1853	28			Presb. 1857-8 w. c. 1868–
SUYDAM, J. HOWARD .	" 1854	28			
THOMPSON, HENRY P. .	" "	28			w. c. 1873–
Prof. Ludlow died Sept. 8, 1857. Rev. Dr. S. M. Woodbridge, Prof. Past. The., Eccl. Hist. and Ch. Gov., Oct., 1857–65.					
1855–58					
Enyard, William T. . .	R. C. 1855	22	1880	44	
LOTT, JOHN S. . . .	" "	27			w. c. 1870–
LOWE, JOHN C. . . .	" "	27			
MAYOU, JOSEPH . . .	" "	27			For. Miss. 1858–70, Presb. 1877–
MCKELVEY, ALEX. . .	" "	27			Presb. 1874–82 again, 1884–

NAMES.	College.	Term of Ministry.	Death.	Age	Remarks.
NEEF, JACOB F.	S. G.	27			
OSTROM, ALVAN.	R. C. 1855	27			For. Miss. 1858–64; Presb. 1869–80; Cong. 1880–
RAPALJE, DANIEL.	" "	27			For. Miss. 1858–
RIEDEL, F. W. A.	S. G.	27			Rom. Cath. 1861–7; Ger. Ref. 1867–
SEARLE, JEREMIAH, JR.	R. C. 1855	27			Presb. 1873–
STRONG, ROBERT GRIER	U. N.Y. "	27			Teacher, 1873–
THOMPSON, JOHN B.	R. C. 1851	27			Res. Graduate, 1858–59
TODD, AUGUSTUS F.	"	27			
1856–59.					
CHAMBERLAIN, JACOB,	W. R. C. 1856	26			For. Miss. 1859–
DU BOIS, HASBROUCK.		26			
FURBECK, PHILIP.	U. C. 1854	26			
HANSEN, MAURICE G.	R. C. 1856	26			w. c. 1881–
HUYSSOON, JAMES.		26			Dutch and English
Jansen, Josiah.	R. C. 1856	5	1864	29	
Knowlton, Albert W.		26			Presb. 1864–
Leslie, John R.					N. B. S. 1856–7
Lott, Henry Ray, M.D.			1878		U. S. 1855–56; Never ordained
New, William E.					N. B. S. 1856–7
NOTT, CHARLES DE K.	U. C. 1854	26			Presb. 1864–
RIDDLE, MATTHEW B.	J. C. 1852	26			Al. S. 1856–8; Prof. in Hart. Sem. 1871– Cong. 1878–
Shiebe, Henry.			1858		Lost in burning of the "Austria"
SHAW, WILLIAM A.	Mad. U.	26			
Vanderveer, Cyrus G.		9	1868	33	Army Chaplain 1861–2; Sec. Bd. Dom. Miss. 1876–8
Weiss, Edward M.					Presb. 1859–66
1857–60.					
BAAY, JACOB.	B. C. 1857	25			Presbyt. 1866–
BALLAGH, JAMES H.	R. C. "	25			For. Miss. 1860–
BERRY, PHILIP	" "	25			For. Miss. 1863–65; Baptist 1868–
COLLIER, ISAAC.	" "	25			Cong., 884

NAMES.	College.	Term of Ministry.	Death.	Age.	Remarks.
GULICK, ALBERT V. .	R. C. 1857	25			Presbyt. 1882–
HUTTON, MANCIUS H.	U.N.Y. "	25			U. S. 1857–59
JONES, HENRY W. F. .	Salt Hill Acad., Eng.	25			Presb. 1884–
KIP, LEONARD. W. . .		25			For. Miss. 1861–
Loeber, Frederick. . .					
MILLER, EDWARD. . .	R. C. 1857	25			
PEEKE, GEORGE H. .	" "	25			Presbyt. 1875–
PROUDFIT, ROBERT R.	" 1854	25			P. S. 1859–60
Rogers, L. Cortlandt. .					Seventh day Baptist
Schoenfelt, Christian. .					N. B. S. 1857-8
SCUDDER, JOHN. . .	R. C. 1857	25			For. Miss. 1860–
Talmage, Thomas A. .	" "	1	1861		
Warner, Isaac W. . .					
Watkins, John E. . .	R. C. 1857	1	1861		Lost on voyage to China
WORTMAN, DENIS. . .	A. C. "	25			w. c. 9 years

Prof. Van Vranken died Jan. 1, 1861.
Rev. Dr. Joseph F. Berg, Prof. Did. and Pol. Th. 1861–1871.

1858–61

BLAUVELT, AUGUSTUS.	R. C. 1858				For. Mis. 1862-64. w. c. 1871–
BONNEY, PERES B. .	" 1857				Presbyt. 1861–
BUTTZ, HENRY ANSON,					Meth.; President of Drew Theo. Seminary
DRURY, JOHN BENJ. .	" 1858	24			
DURAND, CYRUS B. .	" "	24			Episc. 1883–
DURYEE, WILLIAM R.	" 1856	24			
FRAZEE, J. HATFIELD.		24			Presbyt. 1861-66; 1869-80, Cong. 1880–
KIP, ISAAC L. . . .	R. C. 1855	24			Presbyt. 1879–
KRUM, JOSEPHUS D. .	" 1858	24			Presbyt. 1865–
MILLER, WILLIAM H.		24			w. c. 1863–
Pieters, Roelof . . .	R. C. 1858	19	1880		
PROUDFIT, ALEXANDER	" "	24			1858–9, P.S. 1859–61
STANBROUGH, RUFUS M.	" "	24			
Strong, Mason R. . .	U.N.Y. 1855		1861		
SWICK, MINOR . . .	R. C. 1858				Presbyt. 1881–
THOMPSON, ABRAM. .	" 1857	24			
VANDERMEULEN, JAC.C	" 1858	24			

NAMES.	College.	Term of Ministry.	Death.	Age.	Remarks.
VANDER VEEN, CHRIST.	R. C. 1858	24			Presbyt. 1874–75
VAN VRANKEN, F. V. .	U. C. 1858	24			
VEHSLAGE, HENRY .		24			
Watson, Thomas G. .	Hob. C 1857	24			Presb. 1871
WILSON, PETER QUICK	R. C. 1858	24			Presb. 1866–75
1859–62.					
BECK, THEODORIC R. .	" 1849	23			Prof. at Hope College
BRANDT, HENRY W.		23			Miss. in S. Africa
Brock, John R. . . .	R. C. 1859	10	1872		w. c. 1868–72
Burr, Marcus . . .		23			Presbyt. 1 63–
Collier, Isaac Henry. .	R. C. 1859	19	1881	47	
Cornell, William. . .	" "	14	1876	42	Teacher, 1863; 1868-76; Presbyt. 1864–68
DOOLITTLE, T. SANFORD.	" "	23			Prof. in Rut. Coll., 1864–
Fehrman, Jacob . . .		12	1874	36	Union Evan. Ch. 1870–72
GARRETSON, GILBERT S.	R. C. 1859	23			w. c. 1883–
GULICK, URIAH D. . .	" "	23			
Hawes, Henry Herbert					N. B. S. 1859–61
Mathews, John R. .	N. Y. U. 1859				Episcopalian
MATTICE, ABRAM . .	R. C. 1858	23			Teacher, 1867–
PEEKE, ALONZO P. . .	" 1859	23			
RHINEHART, J. KELLY .	" "	23			
ROGERS, SAMUEL J. .	" "	23			Cong. 1880–
SCHERMERHORN, H. R.		23			Teacher and Prof. 1865–81; Indian Territory, 1881–
Scudder, Silas D., M.D.	" 1856	15	1877		For. Miss.—Physician; licensed in India 1862–
SEBRING, ARAD JOY. .	R. C. 1859	23			
VANDERMEULEN, JOHN.	" "	23			
WHITBECK, RICHARD M.	" "	23			w. c. 1868–
WILSON, FREDERICK F.	" "	23			Presb. 1880–
WURTS, WILLIAM A. .	L. F. C.	23			Presb. 1868–71
1860–63.					
BALLAGH, WILLIAM H.	R. C. 1860	22			For. Miss. 1863–
BEARDSLEE, JOHN W. .	" "	22			

NAMES.	College.	Term of Ministry.	Death.	Age.	Remarks.
BOGARDUS, FRANCIS M.	R. C. 1860	22			
BOGARDUS, WILLIAM E.	" "	22			
DE WITT, RICHARD. .	" "	22			
GEYER, JULIUS W. . .		22			
HAGAMAN, ANDREW J.	R. C. 1860	22			
KARSTEN, JOHN H. . .	" "	22			Ed. De Hope 1882–
Lyell, James			1863		
PHRANER, WILLIAM H.	N. Y. U. 1860	22			w. c. 1874–82
SKILLMAN, WILLIAM J.	R. C. "	22			Presb. 1883
VERMILYE, DUPUYTREN	" "	22			Presb. 1869; w. c. 1870–
VOORHEES, HENRY M. .	" 1859	22			Presb. 1883 –
VOORHEES, WILLIAM B.	" 1860	22			
Wilson, Charles W. . .	" 1861	14	1877	51	
WINTER, EGBERT. . .	" 1860	22			
ZABRISKIE, JEREMIAH L.	C. C. Law Dep., 1854	22			w. c. 1882–

Prof. Campbell resigned, 1863. Rev. Dr. John De Witt, Prof. Bib. Lit., 1863–84.

1861-64.

BARTHOLF, BENJ. A. .	R. C. 1861	21			Presbyt. 1876–81
Bodine, George DeWitt	" "	16	1880	44	
Borst, J. William. . .	" "		1864		
BROECK, DIRK. . .	" "	21			
COLE, SOLOMON T . .		21			
DUSINBERRE, THOS. S.	R. C. 1861	21			
Garretson, John. . .	" "	4	1869	40	Presbyt. 1865–69
HARTRANFT, CHESTER D.	U. Pa. "	21			Prof. in Hartford Sem. 1878–Cong 1879–
QUICK, ABRAM M. . .	R. C. 1860	21			
Sherwood, Nathan M. .					N. B. S. 1861–2
Van Benschoten, W. B.	R. C. 1861	16	1880	45	
VAN DOREN, JOHN H. .	" 1859	21			For. Miss. 1865-73
Van Vliet, Thornton. .	" 1861				N. B. S. 1861–2
Van Wagenen, Wm. A. .	C. C. "		1869	29	N. B. S. 1861-2 P. S. 1862–4; Episcopalian
Wyckoff, James. . . .	R. C. "				Presbty. 1883—
Zabriskie, William Pell					N. B. S. 1861–3

1862–65.

ANDERSON WILLIAM H.	R. C. 1862				License withdrawn, 1866
BRETT, CORNELIUS . .	N. Y. U. "	20			

NAMES.	College.		Term of Ministry.	Death.	Age.	Remarks.
BRUSH, ALFRED H . .	R. C.	1862	20			
DE PREE, PETER . .	"	"	20			
DOREMUS, JOSEPH H.	"	"	20			Presbyt.
FRITTS, CHARLES W.	"	"	20			
GESNER, OSCAR . .	"	"	20			
HORTON, FRANCIS A.	"	"	20			Presbyt. 1873-
JUSTIN, JOHN . . .	"	"	20			
LEPELTAK, PETER. . .	"	"	20			
Merritt, William B. . .	"	"	14	1879	43	
Schenk, John Van Nest.	"	"	6	1871	29	
SCHLIEDER, FREDERIC E.			20			
SEBRING, ELBERT N. .	R. C.	1862	20			
STATESIR, BENJAMIN T.	"	"	20			Teaching, 1881-
Strong, Selah Woodhull	U. N. Y.	1862	19	1884	40	
VAN SLYKE, EVERT. .	R. C.	"	20			
VROOM, WILLIAM H. .	"	"	20			Presbyt. 1869–74
WELLS, THEODORE W.	"	"	20			
WYCKOFF, DE WITT B.	"	"	20			

Rev. Dr. David D. Demarest, Prof. Past. Theol. and Sac. Rhetoric, 1865–. Annulling of the Covenant between Rutgers College and Gen. Synod, 1865. Prof. Woodbridge, Prof. of Ecc. Hist. and Ch. Gov. 1865–.

1863–66.

ARCULARIUS, AND. M.	R. C.	1863	19			
Brush, William W. . .	"	1862	12	1878		
KIEKINTVELD, MANNES	"	1863	19			W. C. 1880-
KRIEKAARD, ADRIAN .	"	"	19			
MILLS, GEORGE A. . .	"	"	19			Presbyt. 1883-
OGGEL, EDWARD C.	"	"	19			Ed. De Hope, 1869; Presbyt. 1878-
POOL, CHARLES H.	"	"	19			
RIGGS, CHARLES H.	"	1862				N. B. S. 1863-4
SEIBERT, GEORGE A. .	"	1863	19			
SMITH, WILLIAM. . .	"	1863	19			N. B. S. 1863-4; Cong. 18. .-1880
SMOCK, JOHN H. . .	"	"	19			
SWAIN, GEORGE W. .	"	1862	19			Presbyt. 1873-
UITERWYCK, HENRY. .	"	"	19			Cong. 1880-
Vile, Joseph Mabon. .	"	"		1866		

1864–67.

BAHLER, LEWIS HENRI.	R. C.	1861	18			Teaching 1869–84 Presb. 1884-
BERTHOLF, JAMES H. .	"	1864	18			
BOGERT NICHOLAS J. M.	"	"	18			W. C. 1870–76. Presbyt. 1876–84

NAMES.	College.	Term of Ministry.	Death.	Age.	Remarks.
Collins, James M. . .					N. B. S. 1864–5
Doremus, Andrew J. .	R. C. 1864				N. B. S. 1864–5
Halloway, Wm. W. .	U. N. Y. "	18			Presbyt. 1876–
Jones, Thomas W. . .	R. C. 1864	18			
Kip, Francis M. Jr. .	U. N. Y. "	18			
Rutte, John M. . .	Un. Utrecht	18			Netherlands, 1868–
Steinfuhrer, Chs. D. F.	U. C. 1864	18			
Sutphen, David S. .	R. C. "	18			w. c. 1879–
Van Arsdale, N. H. .	" 1862	18			Cong. 1880–1
Van Buren, Peter H. .	U. N. Y. 1864		1868		Died before his ordination
Van Doren, David K.		18			
Van Horne, David .	U. C. "	18			Ger. Reformed 1868–
Ward, Henry. . . .	" "	18			
Wyckoff, Abram N. .	R. C. 1862	18			Presb. 1879-
1865–68.					
Allen, John Knox. .	R. C. 1865	17			
Amerman, James L. .	U. N. Y. 1862	17			For. Miss. 1876–
Brown, Josiah J. . .	R. C. 1860				N. B. S. 1865-6; Presbyterian
Campbell, Alan D. .	R. C. 1862	17			
Davis, John A. James.	" 1865	17			For. Miss. 1869–70
De Hart, William H.	" "	17			
Grant, Henry Jesse.	" "				License revoked at his own request, 1873
Myers, Henry V. S. .	W. C 1865	17			
Shaw, John Fletcher	R. C. "	17			Presbyt. 1878–
Stout, Henry. . . .	" "	17			For. Miss. 1869–
Warnshuis, John W.	H. C. "	17			
Westveer, Adrian. .	R. C. "	17			Presbyt. 1876–9
Zabriskie, Albert A.	" "	17			Cong. 1880–2
1866–69.					
Ackerman, Edward G.	R. C. 1866	16			
Berg, Herman C. . .	" "	16			
Bookstaver, Adam A.	" "	16			w. c. 1871-
Brokaw, Isaac P. . .	" "	16			
Hulst, George D. .	" "	16			
Southard, James L. .	" "	16			
Van Buskirk, Peter V.	" "	16			
Van Slyke, John G. .	" "	16			
1867–70.					
Bergen, Tunis G. . .	R. C. 1867				N. B. S. 1867–9
Campbell, James B. .	" 1870	15			Presbyt. 1883–

NAMES.	College.	Term of Ministry.	Death.	Age.	Remarks.
CHURCH, JOHN B. . .	R. C. 1867	15			
KIPP, PETER E. . . .	U. N. Y. "	15			W. C. 1874-7
MEAD, ELIAS.	R. C. 1868	15			
MYERS, ALFRED ED. .	W. C. 1867	15			N. B. S. 1867-8; P. S. 1868-9; U. S. 1868-70
SUCKOW, C. F. C. . .		15			
1868-71.					
BAHLER, PETER G. M.	R. C. 1868	14			
CARROLL, VERNON B. .	R. C. 1868	14			
CROSBY, ARTHUR. . .	" "	14			N. B. S. 1868; U. S. 1868-70
DAVIS, WILLIAM E. .	" "	14			
HAMLIN, TEUNIS G. .	U. C. 1867	14			N. B. S. 1868-9; U. S. 1869-71
OLIVER, MATTHEW N.	" 1857	14			
VANDERVEER, PET. L.	R. C. 1868				N. B. S. 1868-9
VAN DOREN, WM. H. .	" 1867	14			
VOORHEES, LOUIS B. .	C. N. J. 1868	14			N. B. S. 1868-9; And. S. 1869-71; Cong. 1871 -
Prof. Jos. F. Berg, died 1871.					
1869-72.					
CORNET, EDWARD. . .		13			Presbyt. 1869-
DOIG, ROBERT. . , .	R. C. 1869	13			
GRIFFIS, WILLIAM E. .	" "	8			N. B. S. 1869-70; Teacher in Japan, 1870-4; U. S. 1875-1877
HART, JOHN. , . , .	" "	13			
HILL, WILLIAM J. . .	R. C. 1870	13			
LODEWICK, EDWARD .	" 1869	13			
SCHENCK, FERD. S.	. C. N. J. 1865 Al. L. S. 1867	13			
Rev. Dr. A. B. Van Zandt, Prof. of Did. and Polemic Theology, 1872-1881.					
1870-73.					
ANDERSON, ASHER. .	R. C. 1870	12			
GARRETSON, GEO. R. .	" "	10			N. B. S. 1870-71; U. S. 1871-3; Presb. 1883-
JONES, CHARLES J. K. .	" "	12			N. B. S. 1870-71; U. S. 1871-73
KNICKERBOCKER, D. M.	R. C. 1870				N. B. S. 1870-71
LABAW, GEORGE W. .	" 1869	12			

NAMES.	College.	Term of Ministry.	Death.	Age.	Remarks.
LASHER, CALVIN ED. .	R. C. 1870	12			
MCLAURY, JOHN F. .	" "	12			Presbyt.
PEARSE, NICHOLAS. .	" "	12			
PEARSE, RICHARD A. .	" "	12			
Schenck, Jacob W. . .	" "	6	1879	30	
TAYLER, GRAHAM. . .	" "	12			Cong. 1880
VAN DEVENTER, J. C. .	U. N. Y. "	12			
1871–74.					
BENSON, AARON W. .	R. C. 1871	11			Presbyterian
GARRETSON, JAMES C. .	" "	11			
HAGEMAN, ANDREW. .	" "	11			
TODD, WILLIAM N. .	" "	11			
VEENSCHOTEN, WM. .	H. C. "	11			
WYCKOFF, JOHN H. .	R. C. "	11			For. Miss. 1874–
1872–75.					
CRAIG, HORACE P. . .		10			
HARPER. JOSEPH ALEX.	R. C. 1873	10			N. B. S. 1873–5
HOFFMAN, WILLIAM H.	" 1872	10			Presbyt. 1883–
LEGGETT, WILLIAM J. .	" "	10			
MATTHEWS, ALG. S. .		10			Canada Presb.1879–
MILLER, BEN. C. Jr. .	R. C. 1872	10			
RIES, GEORGE ADAM. .	" "	10			w. c. 1883–
VAN NESTE, JOHN A. .	" "	10			
VAN VRANKEN, H. H. .	M. U. "	10			H. S. 1872–4
1873–76.					
ALLEN, FREDERICK E.	R. C. 1873	9			
CLEVELAND, GEO. H. .	" "	9			Presbyt. 1883–
CONKLIN, JOHN W. .	" 1871	9			For. Miss. 1880–
DEMAREST, JAMES S. N.	" 1872	9			w. c. 1883–
DEVRIES, HENRY. . .		9			
HARRIS, HOWARD. . .	R. C. 1873	9			For. Miss. 1882–
HAWXHURST, DANL. T.	" "				N. B. S. 1873–4
KILLOUGH, WALTER W.	Dav. C. "	9			N. B. S. 1874 6; Presb. Ch. South
KIRKPATRICK. M. R. .	" "	9			N. B. S. 1875–6; Presb. Ch. South
MARTINE, ABRAM I. .	R. C. "	9			
PITCHER, CHARLES W.	" "	9			N. B. S. 1873–5; Cong. 1876–82
SCHENCK, ISAAC S. .	" "	9			
VAN AKEN, ALEX. G. .	" "	9			
VAN ALLEN IRA. . .	" "	9			
VANDERWART, H. . .	H. C. "	9			

NAMES.	College.	Term of Ministry.	Death.	Age.	Remarks.
VAN FLEET, JACOB O. .	R. C. 1873	9			
WALLACE, W. G. F. .	Dav. C. "	9			Presb. Ch. South
WRIGHT, CHARLES S. .	R. C. "	9			N. B. S. 1875–6
1874–77.					
BROKAW, RALPH W. .	" "	8			
DAVIS, TITUS ELWOOD.	" "	8			Presbyt. 1877–
GUTWEILER, ERNEST. .	C. C. N. Y. "	8			
HIGGINS, CHARLES W.					Not Ordained
KRICKAARD, CORNEL. .	H. C. "	8			
Krueger, Chas. H. T. .	R. C. "	3	1880	30	
LANSING, JOHN G. . .	U. C. 1875	8			N. B. S. 1876–7; Prof. Theol. 1884–
LAURENCE, WM. H, .	R. C. 1871				Methodist Minister; attended occasionally, 1876–7
LYDECKER, GEORGE D.	" 1874	8			
MARVIN, FRED. R., M.D.	C. C. Med. Dep. 1870	8			N. B. S. 1876–7; Cong. 1878–
REDERUS, SIPKO. .	Gym. Kamp. Neth.	8			Presbyt. 1884–
STRENG, SAMUEL. . .	H. C. 1871	8			
TALMAGE, DAVID M. .	R. C. 1874	8			For. Miss. 1877–80
VAN HALTEREN, JAC. .	H. C. 1873				N. B. S. 1874–6
VAN PELT, DANIEL. .	C.C.N.Y. 1874	8			
1875–78.					
BARR, ROBERT H. . .	R. C. 1875	7			
DYKSTRA, LAWRENCE. .	H. C. "	7			H. S. 1875–7
GRAHAM, JAMES ED. .	R. C. 1871	7			
GRIFFIN, WALTER T. .	" 1875	7			
HENDRICKSON, H. A. .	" "	7			
HOEKJE, John. . . .	H. C. 1873	7			H. S. 1875–7
JANEWAY, HARRY L. .	R. C. 1874	7			Presbyt. 1878–
Kemlo, James. . . .	" 1875	6	1884		
LOCKWOOD, LOUIS J. .	" "	7			Presbyt. 1880–
Oppie, John.	" 1874	2	1880	26	
POCKMAN, P. T. . . .	" 1875	7			
RAYMOND, A. V. V. .	U. C. "	7			
SALISBURY, JOHN H. .	R. C. "	7			
SEARLE, JOHN P. . .	" "	7			
SLOCUM, GEORGE M. D.	U. C. 1872	7			Cong. 1884–
WALSER, OLIVER H. .	R. C. 1875	7			
WYCKOFF, BEN. V. D. .	" "	7			

NAMES.	College.	Term of Ministry.	Death.	Age.	Remarks.
1876–79.					
BERGEN, JOHN H. . .		6			Presb. South 1884–
BOOTH, EUGENE S. . .	R. C. 1876	6			For. Miss. 1879–
COX, HENRY MILLER. .	" "	6			
DITMARS, C. P. . . .	" "	6			
DOSKER, HENRY ELIAS.	H. C. "	6			H. S. 1876–7. N. B S. 1877–8. N. W. S. 1878–9
DURYEE, JOSEPH R. . .	R. C. 1874	6			
HOUSE, ISAAC E. . .		6			
LAWSING, SIDNEY O. .	R. C. 1874	6			
LYALL, JOHN ED. . .	" 1876	6			
MILLIKEN, PETER H. .	" "	6			
NASHOLDS, W. H. . .	" "	6			
SCHOMP, WILLIAM W. .	" "	6			
STAATS, BERGEN, B. .	R. C. 1876	6			
SUTPHEN, JAMES G. .	" 1875				1876–8; Teacher
TAYLOR, WILLIAM R. .	" 1876	6			
Walden, Islay		5	1884		Presb. South 1879
1877–80.					
BIRDSALL, EDWARD. .		5			N. B S. 1878–80
FORCE, FRANK A. . .	H. C. 1876	5			
HEKHINS, LAMBERTUS .	" 1877	5			For. Miss. 1881
Herr Louis T.					N. B. S. 1877
KOLYN, MATTHEW. . .	R. C. 1877	5			
MASON, ALFRED D. .	A. C. "	5			U. S. 1877–8
POLHEMUS, C. H. . .	R. C. "	5			
Vanderveer, John Q. .	" "		1880		Died and buried at sea
VAN DOORN, MARINUS.		5			
VANOOSTENBRUGGE, G.E.C.,	H.C.1876	5			H. S. 1876–7. Pres. 1880–83
1878–81.					
BOGARDUS, HENRY J. .	R. C. 1878				Physician
GROENEVELD, JOHN C.	H. C. "				N. B. S. 1878–80
HARMELING, S. J. . .	H. C. "	4			
LE FEVRE, GEORGE . .	R. C. "	4			
OWENS, JAMES HENRY .	" "	4			
Tears, Egbert.	" "		1880		
VANDERVEER, L. . . .	U. C. "	4			
VAUGHAN, JONAH. . .	R. C. "	4			
WILLIAMSON, WM. H. .	" 1873	4			

Prof. Van Zandt died July, 1881. Rev. Dr. W. V. V. Mabon, Prof., Did. and Pol. Th. Oct., 1881–.

NAMES.	College.	Term of Ministry.	Death.	Age.	Remarks.
1879–82.					
ANDRUS, JOHN C.	Cor. U. 1873	3			Presbyt. 1882–
ARNOLT, WILLIAM M.	S. G.				N. B. S. 1881–2, Johns Hopkins Univ. 1882–
DE BEY, DIRK JOHN	H. C. 1879	3			
GEBHARD, JOHN G.	" 1878	3			
HAGEMAN, HERMAN Jr.	R. C. 1879	3			
HAGEMAN, PETER K.	" "	3			
KIMURA, KUMAGE	H. C. "	3			A Japanese
NIEMEYER, GEORGE	" "	3			
OGHIMI, MOTOITERO	" "	3			N. B. S. 1880–82. A Japanese
ROCKEFELLER, DEW. G.	R. C. "	3			Presbyt. 1884–
SCARLETT, JOHN	" "	3			Presbyt. 1882–
SCHENCK, CORNELIUS	" "	3			
SCUDDER, E. C. Jr.	" "	3			For. Miss. 1882–
SCUDDRR, WILLIAM H.	" 1878	3			Presbyt. 1884–
SHAFER, THEODORE	" 1879	3			
STILLWELL, JOHN L.	" "	3			
VAN DYCK, ALEX. S.	C. C. N.Y. "	3			For. Miss. 1882–
VENEMA, AME	H. C. 1879	3			
WORMSER, WILLIAM	C. U. I. "	3			
1880–83.					
BAAS, WILLIAM G.	H. C. 1880	2			
CAMERON, HERBERT H.	R. C. "				N. B. S. 1880–82
DEMAREST, NATHAN H.	" "	2			
GOWEN, ISAAC W.	" 1879	2			
HUIZINGA, ABEL H.	H. C. 1880				Johns Hopkins Univ. 1883–
PERLEE, CLARENCE M.	R. C. "	2			
SCARLETT, GEORGE W.	" "	2			
SEE, EDWIN F.	" "	2			
STAEHLI, JOHN		2			N. B. S. 1882-3
STEGEMAN, ABRAHAM	H. C. "	2			
VAUGHAN, WILLIAM	R. C. "	2			
1881-84.					
CONKLIN, MARION T.	R. C. 1881	1			
CRANE, JOSIAH E.	" "	1			
DAVIS, JOSEPH P.	U. C. "	1			
DEMAREST, ALFRED H.	R. C. 1879	1			
DUTTON, CHARLES S.	H. C. 1881	1			
GOEBEL, GUSTAVUS	A. D. B. "	1			

NAMES.	College.	Term of Ministry.	Death.	Age.	Remarks.
HUNDHAWSEN, ERNEST.					N. B. S. 1882–3
KOMMERS, TINIS JOHN.	H. C. "	1			
LOUCKS, JOEL.	R. C. "	1			
PREYER, D. CHARLES. .	A. G. 1879	1			N. B. S. 1883–4
RUHL, FREDERICK W. .	R. C. 1870–72	1			
SCHMITZ, WILLIAM Jr. .	" 1881	1			
SMITS, BASTIAN. . . .	H. C. "	1			
STEPHENS, GEORGE H. .	R. C. "	1			Presbyt. 1885–
TAYLOR, LIVINGSTON L.	" "	1			
UNDERWOOD, H. G. . .	U. N. Y "	1			Presbyt. 1884– For. Miss. to Corea
VERBRYCKE, J. R. . .	R. C. 1881	1			
WYCKOFF, GARRET Jr.	" "	1			

Rev. John G. Lansing, Prof. of Hebrew and O. T. Exegesis, 1884– Dr. John De Witt, Prof. Hellenistic Greek and New Testament Exegesis, 1884–.

STUDENTS NOW IN THE SEMINARY.

1882–85.

BEEKMAN, THEO. A. . .	R. C. 1882		
CHAMBERLAIN, W, I. .	" "		
CRANMER, WILLIAM S.	" "		
FAGG, JOHN G. . . .	H. C. 1881		
GILLESPIE, JOHN H. .	R. C. 1882		
MOFFETT, EDWIN O. .	" "		
MORRISON, JOHN. . .	" "		N. B. S. 1882–4
MULFORD, H. DU BOIS.	" 1881		
PITCHER, PHILIP W. .	" "		
SKELLENGER, D. W. .	" "		

1883–86.

AYLER, JUNIUS C. . .			Meth. Minister
BLEKKINK, E. JOHN. .	H. C. 1883		
BRANDOW, J. HENRY .	R. C. "		
COLLIER, GEORGE Z. .	" "		
DYK, JACOB.	H. C. "		
LAUBENHEIMER, JOHN.	R. C. ,,		
OLTMANS, ALBERT . .	H. C. "		
PALMER, ROBERT V. .	R. C. "		
SCHOLTEN, DIRK. . .	H. C. "		N. B. S. 1883–4 H. S. 1884—
STAPELKAMP, EVERT W	" "		
WILLIAMS, DAVID F. .			

NAMES.	College.	Term of Ministry.	Death.	Age.	Remarks.
1884–87.					
ARNOLT, EDWARD M.,	G. R.M.H.	1884			
BEEKMAN, PETER S.	R. C.	"			
BEYER, EDWARD J.	C. U. I.	"			
CRISPELL, PETER	R. C.	"			
DAVIS, GEORGE	"	"			
DICKHAUT, B. E.	"	"			
THOMPSON, JOHN A.	"	"			
VAN BRACKLE, HENRY	"	"			

SUMMARY.

Years.	Number.	Dead.	Living.
1784–1809	89	89	0
1810–1834	149	138	11
1835–1859	263	83	180
1860–1885	364	29	335
Totals	865	339	526

COLLEGES.

	Rutgers.	Union.	Columbia.	Princeton.	Scattering
1784–1809.	8	18	17	2	0
1810–1834.	29	39	11	8	14
1835–1859.	164	18	6	1	29
1860–1885.	243	4	8	2	39
Totals.	444	79	42	13	82

For the first quarter of the Seminary's existence, the average term of ministerial service, is found to be 37 years; for the next quarter of a century, 39 years. The following exceptionally long terms of service may be especially noted:

Terms over 70	years,	2	
" from 70–60	"	13	of whom 4 are living.
" " 60–55	"	25	" " 4 " "
" " 55–50	"	29	" " 3 " "
Totals,		69	11

If a man desire the office of a bishop, he desireth a good work. —1 Tim. iii : 1.

Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.—Matt. xiii : 52.

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CORRIGENDA.

PAGE 35, line 8; or tyranical, read tyrannical.
" 40, line 5; for wisdom read Wisdom.
" 40, line 17; for Edward's, read Edwards'.
" 48, line 21; for 1771-93, read 1771-92.
" 48, line 21; for 1794.99, read 1793-99.
" 59; line 3; for professed, read possessed.
" 68, line 8; for character, read character.*
" 73, line 22; for desirious, read desirous.
" 364, line 1, " " " "
" 77, line 8 from bottom; for Colleges, read College.
" 83, line 7, in title; for Kings College read Columbia College.
" 88, line, 15; make same correction.
" 86, line 7; for Collegiat, read Collegiate.
" 89, line 9; for Particular Synod, read General Synod.
" 95, line 3 from bottom; for former read latter.
" 107, line 16 from top; omit and.
" 127, line 8 from bottom; for Payton read Dayton.
" 137, line 25; for $100,000 read $86,250.
" 195, line 17; for Ref. Dr. ch. read Ref. D. Ch.
" 226, line 2; for Prentess read Prentiss.
" 238, line 23; for she, read he.
" 264, line 14; for crystallizing, read crystalizing.
" 287, line 1, of foot note; put comma after volume, and after Synod.
" 294, foot note;; for 1883, read 1833
" 295, line 133, heading; omit "1833 and"
" 334, line 11 from bottom; insert than after necessary.
" 366, line 28; for Nesh, read Nest.
" 366, line 3 from bottom; for 1858, read 1850.
" 386, line 4; add at end, back.
" 403, line 11; for Del, read et.
" 403, line 8 from bottom; for Ouken's, read Oncken's.
" 405 line 2 from bottom; for $1,500, read $2,500.
" 409, line 15, for $180,000, read $197,000.
" 454, line 18; for converted, read convinced.
" 467, at end of paragraph 5, read (1812, 1828).

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